

THE RELIGIOUS QUEST OF INDIA

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EDITORIAL PREFACE

THE writers of this series of volumes on the variant forms of religious life in India are governed in their work by two impelling motives.

I. They endeavour to work in the sincere and sympathetic spirit of science. They desire to understand the perplexingly involved developments of thought and life in India and dispassionately to estimate their value. They recognize the futility of any such attempt to understand and evaluate, unless it is grounded in a thorough historical study of the phenomena investigated. In recognizing this fact they do no more than share what is common ground among all modern students of religion of any repute. But they also believe that it is necessary to set the practical side of each system in living relation to the beliefs and the literature, and that, in this regard, the close and direct contact which they have each had with Indian religious life ought to prove a source of valuable light. For, until a clear understanding has been gained of the practical influence exerted by the habits of worship, by the practice of the ascetic, devotional or occult discipline, by the social organization and by the family system, the real impact of the faith upon the life of the individual and the community cannot be estimated; and, without the advantage of extended personal intercourse, a trustworthy account of the religious experience of a community can scarcely be achieved by even the most careful student.

II. They seek to set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of

the world. They are persuaded that sooner or later the age-long quest of the Indian spirit for religious truth and power will find in Him at once its goal and a new starting-point, and they will be content if the preparation of this series contributes in the smallest degree to hasten this consummation. If there be readers to whom this motive is unwelcome, they may be reminded that no man approaches the study of a religion without religious convictions, either positive or negative: for both reader and writer, therefore, it is better that these should be explicitly stated at the outset. Moreover, even a complete lack of sympathy with the motive here acknowledged need not diminish a reader's interest in following an honest and careful attempt to bring the religions of India into comparison with the religion which to-day is their only possible rival, and to which they largely owe their present noticeable and significant revival.

It is possible that to some minds there may seem to be a measure of incompatibility between these two motives. The writers, however, feel otherwise. For them the second motive reinforces the first: for they have found that he who would lead others into a new faith must first of all understand the faith that is theirs already,—understand it, moreover, sympathetically, with a mind quick to note not its weaknesses alone but that in it which has enabled it to survive and has given it its power over the hearts of those who profess it.

The duty of the editors of the series is limited to seeing that the volumes are in general harmony with the principles here described. Each writer is alone responsible for the opinions expressed in his volume, whether in regard to Indian religions or to Christianity.

THE RELIGIOUS QUEST OF INDIA
THE
HEART OF JAINISM

BY

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'ON SOME PAINTERS OF THE RENAISSANCE', ETC

WITH AN INTRODUCTION

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Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te.

(Conf. Div. Aur. Augustini, 1. 1.)

TO MY HUSBAND
WITH
HAPPY MEMORIES
OF
NINE YEARS' COMRADESHIP
IN WORK AND PLAY

PREFATORY NOTE

AMONGST the many friends, Indian and English, whose help has made the production of this little book possible, the writer owes a special debt of gratitude to the Rev. G. P. Taylor, M.A., D.D., who years ago first directed her attention to Jainism as an almost untrodden field for research, and who ever since has allowed her to make the fullest use of his unrivalled stores of oriental scholarship ; to Mr. J. N. Farquhar, M.A., from whom she has received constant help and suggestion, especially in the compilation of the Historical Summary and the paragraphs on Jaina writers ; and to her husband, who, when she was hindered by illness, not only prepared the index, but also undertook, together with Mr. Farquhar, the whole of the proof correcting.

Amongst her Indian friends, the writer would like to thank two Jaina pandits, who successively lectured to her in Rājkot (Kāthiāwāḍ) almost daily during a period of seven years, for the patience and lucidity with which they expounded their creed. Each of these gentlemen, the one representing perhaps the more modern, and the other the more conservative, points of view, most kindly re-read the MS. with her.

In her study of Jainism, however, the writer is not only indebted to paṇḍits, but also to nuns in various Apāsarā, to officiants in beautiful Jaina temples, to wandering monks, happy-go-lucky Jaina schoolboys and thoughtful students, as well as to grave Jaina merchants and their delightful wives. Nearly all these informants spoke Gujarātī,

but the technical words they used in discussing their faith were sometimes of Gujarātī, sometimes of Māgadhī and sometimes of Sanskrit origin. This 'use', which seems to be one of the idioms of Jainism, the writer has tried to reproduce by transliterating the actual words employed, believing that thus her work would retain more of the character of field-study and have less of the odour of midnight oil than if she had standardized and sanskritized all the terms.

But whatever language they spoke, every one whom the writer asked showed the same readiness to help; indeed almost every fact recorded in this book owes its presence there to the courtesy of some Jaina friend, and every page seems to the writer water-marked with some one's kindness. The difficulty of the task has sometimes seemed overwhelming; but never perhaps does the magnificent old motto *Dominus illuminatio mea* prove a greater inspiration than when one is attempting sympathetically to decipher an alien creed; and to no one does it, together with its sister-saying *Magna est veritas et praevalabit*, ring a happier carillon of hope than to the foreign missionary.

MARGARET STEVENSON.

DUBLIN,
St. Patrick's Day, 1915.

INTRODUCTION

To the general public Jainism is little more than a mere name, and even students of the Religions of India have often failed to give it the attention it well may claim. True, out of India's 315 millions less than one million and a quarter (1,248,162) to-day profess the Jaina faith, and the last twenty years have witnessed a steady decrease in the number of its adherents; but, its numerical weakness notwithstanding, Jainism can make its own distinct appeal for a more informed acquaintance with its special tenets. If Professor Hopkins is right, and we believe he is, in affirming that Jainism 'represents a theological mean between Brahmanism and Buddhism',¹ then assuredly a serious study of Jainism becomes incumbent on all who may seek to understand aright either the early Brahmanic ritual or the trenchant and for long effective Buddhist protest which that elaborate ritual evoked.

In that sixth century before Christ which in so many countries witnessed an earnest aspiration after higher truths and nobler lives, the country of Bihār was strangely agitated by the teachings of not a few bold reformers, men then styled heretics. Mahāvīra, Buddha, Gośāla, Jamālī, all founded sects of their own, and others there were who vied with these either in propounding rival heresies or in establishing separate monastic organizations. Yet of all these ancient Orders one only has survived in India down to the present day, and that one is the Jainism founded whether by Mahāvīra himself or by his reputed master

¹ E. W. Hopkins, *The Religions of India*, p. 283.

Pārśvanātha. It were surely at once an interesting and an instructive study to search out the causes that enabled Jainism thus to weather the storms that in India wrecked so many of the other faiths. Quietly, unobtrusively, Jainism has held on the even tenor of its way : but why ? Here, for the student of Comparative Religion, lies a fascinating problem. Dr. Hoernle's discussion of this subject in his Presidential Address of 1898 before the Asiatic Society of Bengal was singularly luminous, emphasizing as it did the place accorded from the very first to the lay adherent as an integral part of the Jaina organization. In the Buddhist Order, on the other hand, the lay element received no formal recognition whatsoever. Lacking thus any 'bond with the broad strata of the secular life of the people', Buddhism, under the fierce assault on its monastic settlements made by the Moslems of the twelfth and thirteenth centuries, proved incompetent to maintain itself and simply disappeared from the land. In contrast therewith, Jainism, less enterprising but more speculative than Buddhism, and lacking the active missionary spirit that in early times dominated the latter, has been content to spend a quiet life within comparatively narrow borders, and can show to-day in Western and Southern India not only prosperous monastic establishments but also lay communities, small perhaps, yet wealthy and influential. Adopting the terms of present-day ecclesiastical discussion, one may say the survival of the Jainas has been due in large measure to their having opened the doors of the Synod of their Church to lay representation.

Yet another reason that well may attract to the study of Jainism lies in the fact that a singular interest attaches to its doctrines and its history. Its first home was near Benares, and thus lay to the east of that 'holy land' which was the seat of the Vedic cult. But with the process of years it has migrated westwards and northwards, with the remarkable consequence that to-day 'there are no Jainas

among the indigenous inhabitants of Bengal, which includes Bihār, where the religion had its origin, and Orissa, where the caves of Udayagiri and Khandagiri bear witness to its popularity in the early centuries of our era'.¹ While to the north in Mathurā, Delhi, Jaipur, and Ajmer, it is still fairly well represented, the chief seats of Jaina influence in modern times are the cities and trading marts of Western India. The mercantile communities of Gujarāt and Mārwar owe not a little of their prosperity to Jaina enterprise, and the Order is said to be largely recruited from the cultivators in the Carnatic district of Belgaum. To trace through the centuries this westward trend of Jainism and to investigate its causes were surely a subject worthy of engaging the attention of students of the Indian religions.

Again, in its origin, Jainism was a protest on the part of the Kṣatriyas, or warrior caste, against the exclusiveness of priests who desired to limit entry into the mendicant stage (*Sannyāsin Āśrama*) to persons of the Brahman caste alone. As Professor Hopkins graphically puts it, 'The Kings of the East were impatient of the Western Church: they were pleased to throw it over. The leaders in the "reformation" were the younger sons of noble blood . . . they were princes and had royalty to back them.'² But time brings its revenges, and this Jaina religion, cradled in the aristocracy of a military caste, was destined to become the chief exponent of a grotesque exaggeration of the principle of *ahiṃsā*, or 'non-injury' to any living being. The explanation of a change so radical cannot but prove of the deepest interest.

Yet once again Jainism, with its explicit belief in a plurality of eternal spirits, every material entity having its own individual spirit, *jīvātmā*, no less expressly disbelieves in the Supreme Spirit, the *Paramātmā*. Jainism is definitely atheistic, if by atheism we mean the denial of

¹ *Imperial Gazetteer of India* (New Edition), i. 417.

² E. W. Hopkins, op. cit., p. 282.

a divine creative spirit. In the philosophy of the Jainas no place is reserved for God. Indeed it seems probable that the first Jainas did not acknowledge gods at all. They early taught that one should not say 'God rains', but just 'the cloud rains'. Thus one of their fundamental principles would seem to have been that there is no power higher than man. This principle, however, it is instructive to note, soon proved unworkable, and it has long since been practically abandoned. The Jainas do worship, yet are the objects of their worship neither God nor gods. Denying God, they worship man, to wit, the Venerable (*Arhat*), the Conqueror (*Īna*), the Founder of the (four) Orders (*Tīrthāṅkara*). Now this revolt from God-worship, and the acceptance in its stead of man-worship, this startling anticipation of Positivism, may well claim one's attention, if only as affording some idea of the possibilities of intellectual frailty.

Within the last thirty years a small band of scholars, pre-eminent amongst whom are the late Hofrath Professor Bühler, Professor Jacobi, and Dr. Hoernle, have effected a great advance in our knowledge of Jainism. For long it had been thought that Jainism was but a sub-sect of Buddhism, but, largely as a consequence of the researches of the Orientalists just mentioned, that opinion has been finally relinquished, and Jainism is now admitted to be one of the most ancient monastic organizations of India. So far from being merely a modern variation of Buddhism, Jainism is the older of the two heresies, and it is almost certain that Mahāvīra, though a contemporary of Buddha, predeceased him by some fifty years.¹ A flood of light has been shed on the origin of Jainism, on its relations both to Brahmanism and to Buddhism, on the sects of the Jainas,

¹ As now generally accepted, the dates are
for Mahāvīra, 599-527 B.C.
and for Buddha, 557-477 B.C.

If these dates be correct, then Mahāvīra and Buddha were for thirty years contemporaries.

the 'white-clad' and the 'space-clad' votaries and the non-idolatrous Sthānakavāsīs, on the formation of the Jaina Siddhānta or Canon, and on the Councils of Pāṭali-putra and Vallabhi that legislated regarding the Jaina Scriptures : also the highest linguistic scholarship has been brought to bear upon translations of a few of the Sacred Books of the Jainas. For all this good work accomplished, students of Jainism cannot be too grateful. But one whole department of this large subject still awaits elucidation. One can learn much concerning early Jainism and of its development in mediaeval times : but modern Jainism, its present-day practices and its present-day teachings, these still remain very much a *terra incognita*. Buhler's *Indian Sect of the Jainas* and an article by Dr. Burgess on the Jaina Temple Ritual tell us something, but very much remains untold.

And just here a necessary caution should be given. It is not always safe to assume that the meaning a technical term bore in early times remains the same in the Jainism of to-day. For instance, the term Tirtha-kara, or Tirthaṅkara, would seem originally to have denoted the man who has 'made the passage' across the ocean of worldly illusion (*saṃsāra*), who has reached that further shore where he is, and will for ever be, free from action and desire : thus, the man who has attained unto a state of utter and absolute quiescence, and has entered into a rest that knows no change nor ending, a passionless and ineffable peace. But no Jaina whom I have ever consulted has assigned this meaning to the word Tirthaṅkara. Widely different is the explanation given me by those whom I have asked, and they all agree. A Tirthaṅkara, they say, is one who has 'made', has founded, the four 'tirthas'. But what then is a tirtha? Tirtha, derived from the root *tr*, 'to save', is, they affirm, a technical term indicating 'the means of salvation', *the means par excellence* ; and the caturvidha sangha, or that 'fourfold

Communion ' within which all who take refuge find ultimate salvation, consists of the four tīrthas, or ' orders ', namely, those of (1) sādhu or monk, (2) sādhvī or nun, (3) śrāvaka or lay-brother, and (4) śrāvikā or lay-sister. These four tīrthas are thus, as it were, four boats that will infallibly carry the passengers they bear unto the desired haven of deliverance (*mokṣa*). Hence the Tīrthankara is one who is the Founder (with a very large F) of the four ' orders ' that collectively constitute the Communion or Saṅgha.

Another illustration of a term whose meaning may have changed with time is Nirvāṇa. Originally the prefix *nir*, or *nis*, was held to be intensive, and hence nirvāṇa, from the root *vā*, ' to blow ', came to mean ' blown out, extinguished '. Thus, according to the early Jainas, Nirvāṇa is that state in which the energy of past actions (*karma*) has become extinguished, and henceforward the spirit (*jīvātmā*), though still existent as an individual spirit, escapes re-embodiment, and remains for ever free from new births and deaths. But nowadays some Jainas at least regard the prefix *nir* as a mere negative, and thus with them Nirvāṇa implies that state in which ' not a breath ' reaches the emancipated one. The underlying conception is that of a constant steady flame with ' never a breath ' to make even the slightest tremulous quiver.

Evidently, then, the study of the Jainism of the past, helpful though it be, does not of itself alone suffice to acquaint one accurately with the current phases of that faith, and accordingly some account, more or less detailed, of modern Jainism becomes a distinct desideratum. It is in the hope of supplying this felt need that Dr. Margaret Stevenson has prepared the present volume. She has named it ' The Heart of Jainism ', and aptly so, for in the writing of it she has been careful to indicate not so much the causes that contributed to the origin and development of that religion as the conditions that now obtain in it, and

through its veins and is invigorating it, this she seeks to gauge. She would fain register, and not unsympathetically, its pulse-beats and its heart-throbs. For the execution of this self-imposed task Mrs. Stevenson has special qualifications. More than eight years ago, on her arrival as a bride in Aḥmadābād, she and her husband visited with me the large Jaina temple erected in this city so recently as 1848, through the munificence of Śeṭh Hatthisimha. We were on that occasion conducted past the enclosing cloisters (*bhamatī*) with their fifty-two small shrines to the inner court, and then admitted to the temple itself, passing through first the open porch (*maṇḍapa*) and next the hall of assembly (*sabhā maṇḍapa*), till we stood on the very threshold of the adytum (*gabhāro*), and there we witnessed the ceremonial waving of lights (*āratī*). The pathos of this service and its sadness made a deep impression, and from that evening Mrs. Stevenson has been a keen and constant student of Jainism. Her knowledge of the Gujarātī language has enabled her to acquire much information at first hand both from the Jaina pandits who have for years assisted her in her research-work, and from the vernacular text-books which have of late been issuing from the local printing-presses. Her kindly sympathies have won her many friends in the Jaina community, and have even procured her a welcome entrée into the seclusion of a Jaina nunnery. Time and again she has been present by invitation at Jaina functions seldom witnessed by any foreigner. Her long residence in Kāthiāwād has afforded her opportunities for repeated visits to those marvellous clusters of stately temples that crown the holy hills of Gīrnār and Ābū and Śatruñjaya. In her admirable *Notes on Modern Jainism*, severely simple notes published five years ago, Mrs. Stevenson gave us a first instalment of the rich fruits of her patient research, but since then she has been able to glean a more abundant harvest. The contribution that she now offers to the public will prove simply

invaluable to the Christian missionary and to the student of the religions of India, but we further bespeak for it a hearty welcome from all who delight in fine scholarship and literary grace.

GEO. P. TAYLOR.

STEVENSON COLLEGE,
AHMADĀBĀD.

CONTENTS

CHAPTER I

	PAGE
INTRODUCTORY	I

The ideal of Indian thought death, not life—Attraction of asceticism—Revolt against Brāhman exclusiveness—Rise of Buddhist and Jaina orders

CHAPTER II

HISTORICAL SUMMARY	7
------------------------------	---

The sixth century—Mahāvīra—Order of Pārśvanātha—Sudharma and his successors—The great famine and consequent migration under Bhadrabāhu to Mysore—Sthūlabhadra and the Council of Pāṭaliputra—The Canon of Scriptures—The nudity question—Idolatry—Suhastin—Disruption into Śvetāmbara and Digambara sects—Council of Vallabhi—The Scriptures—Zenith of Jainism—Decline under Mohammedan and Śaiva persecution—Rise of Sthānakavāsī sect—Modern conditions.

CHAPTER III

THE LIFE OF MAHĀVĪRA	21
--------------------------------	----

Birthplace—The fourteen dreams—Birth—Childhood and legends—Initiation—Pārśvanātha's Order—Legends of Mahāvīra's asceticism—Enlightenment—Preaching—Death—Previous incarnations.

CHAPTER IV

MAHĀVĪRA'S PREDECESSORS AND DISCIPLES . . .	48
---	----

Pārśvanātha—The Four Vows of Pārśvanātha—The twenty-two earlier Tirthankara—Riṣabhadeva—Ajitanātha—Sambhavanātha—Abhinandana—Sumatinātha—Padmaprabhu—Supārśvanātha—Candraprabhu—Suvidhinātha—Śīṭalanātha—Śreyāmsanātha—Vāsupūjya—Vimalanātha—Anantanātha—Dharmanātha—Śāntinātha—Kunthunātha—Aranātha—Mallinātha—Munisuvrata—Naminātha—Neminātha—The Followers of Mahāvīra :—Gośāla—Gautama Indrabhūti—Sermon by Mahāvīra—Sudharma.

CHAPTER V

	PAGE
HISTORY OF THE JAINA COMMUNITY	65

The four Tīrtha.—Monks—Nuns—Laymen—Laywomen—
The great leaders.—Jambū Svāmī—Prabhava—Śayambhava—
Bhadrabāhu—Sthūlabhadra—The six Śrutakevalī—The Daśa-
pūrvī—The early Schisms :—Jamālī's—Gośālā's—Avyakta,
Kṣaṇikavādī, and Gaṅga schisms—Mahāgiri—Sampratī—
Suhastin—Susthitasūri—Indradimna—Kalikācārya—Siddha-
sena Divākara—Vajrasvāmī—Vajrasena—Dīgambara schism
—Differences between Śvetāmbara and Dīgambara—Harī-
bhadra Sūri—Siddhasūri—Śīlagunasūri—Bappabhaṭṭīsūri—
Śīlāṅgacārya—Abhayadevasūri—Hemācārya—Epigraphic
Corroboration—The later sects—Non-idolatrous sects . Lokhā
—Sthānakavāsī.

CHAPTER VI

INTRODUCTION TO JAINA PHILOSOPHY	89
--	----

Origin of Jaina ideas—The Sāṅkhya and Vedānta schools—
The Saptabhaṅgī Naya

CHAPTER VII

THE NINE CATEGORIES OF FUNDAMENTAL TRUTHS 94
--

i. JĪVA (94) : Prāṇa—Divisions of Jīva : into Siddha and
Samsārī—Male, Female and Neuter—Hell-beings, Animals,
Human beings and Gods—Ekendriya, Be-indriya, Tri-indriya,
Corendriya and Pañcendriya—Pūthvīkāya, Apakāya, Teukāya,
Vāyukāya, Vanaspatīkāya and Trasakāya—Two artificial
divisions—Leśyā division—Paryāpti division.

ii. AJĪVA (106) : Arūpī : (Dharmāstikāya—Adharmāstikāya
—Ākāśastikāya—Kāla)—Rūpī : (Pudgalāstikāya)

iii. MERIT (110) . Nine kinds (giving food, drink, clothes,
lodging and bed ; good wishes, kind acts, kind words and
reverence)—Forty-two ways of enjoying the fruit of Merit

iv. SIN (116) . Eighteen kinds (killing, untruth, stinginess,
impurity, acquisitiveness, anger, pride, deceit, greed, attach-
ment, hatred, quarrelsomeness, slander, tale-bearing, criticism,
lack of self-control, hypocrisy, false faith)—Eighty-two results
of Sin.

v. ĀŚRAVA (Channels of Karma) (139) : Seventeen major
and twenty-five minor

vi. SAMVARA (Impeding of Karma) (144) : Five points of

CONTENTS

xxi

PAGE

good behaviour (Samiti)—Control of mind, speech and body (Gupti)—Twenty-two ways of enduring hardship (Pariṣaha)—Ten duties of Ascetics—Five Rules of Conduct (Cāntra)—Twelve important Reflections (Bhāvanā).

vii. BONDAGE to Karma (161). Four kinds.

viii. DESTRUCTION of Karma (163). Six Exterior Austerities—Six Interior Austerities.

ix. MOKSA (169): the Siddha—Final Bliss.

CHAPTER VIII

KARMA AND THE PATH TO LIBERATION . . . 173

Four Sources of Karma—Nine ways of arresting Karma—Eight kinds of Karma—their arrangement—Ghātīn and Aghātīn—Three tenses of Karma—Fourteen steps to Liberation.

CHAPTER IX

THE LIFE STORY OF A JAINA . . . 193

Babyhood and birth-ceremonies—Betrothal and marriage ceremonies—The first child—Death and funeral ceremonies.

CHAPTER X

THE JAINA LAYMAN AND HIS RELIGIOUS LIFE . . . 205

The Twelve Lay Vows. Five Anuvrata (against killing, falsehood, dishonesty, unchastity and covetousness)—Three Strengthening Vows (limiting travel and use of possessions and guarding against abuses)—Four Vows of Religious Observances—How the vows are taken—Santhāro (Religious suicide)—The eleven Pratimā—The perfect gentleman.

CHAPTER XI

THE JAINA ASCETIC . . . 225

Initiation—Daily duties—Begging—Confession—Leisure—Study—Nuns—Gorajī—The Five Great Vows (Non-killing—Truth—Honesty—Chastity—Detachment)—No meals after sundown—The ideal monk.

CHAPTER XII

THE END OF THE ROAD . . . 239

The Five Great Ones: (Sādhu—Upādhyāya—Ācārya—Tirthaṅkara—Siddha)—Rules by which even non-Jaina may reach Mokṣa—The Three Jewels—The Three Evil Darts.

CHAPTER XIII

	PAGE
JAINA WORSHIP AND RELIGIOUS CUSTOMS	250
Temple worship (Dīgambara and Śvetāmbara)—Private wor- ship—Jaina holy days—Pajjusaṇa—Samvatsarī—Dī ālī— Full-moon fasts—Dusting day—the Eleventh—Saint-wheel worship—Days of Abstinence—Consecration of an idol— Śrāvana Belgolā festival—Oli—Hindu festivals—Śrāddha— Superstitions: Evil eye—Demons and ghosts—Plague and Small-pox—Childless women.	

CHAPTER XIV

JAINA MYTHOLOGY	268
Gods in Hell and Pātāla—Gods in Heaven—Divisions of time: Avasarpiṇī and Utsarpiṇī—The twenty-four Tīrthan- kara to come.	

CHAPTER XV

JAINA ARCHITECTURE AND LITERATURE	279
Wooden buildings—Stūpa—Cave-temples—The golden age of architecture—The shadow of Islām—Modern architecture— Architecture of the South—Jaina writers—Hemaçandra— Modern literature.	

CHAPTER XVI

THE EMPTY HEART OF JAINISM	289
Attraction of Christ for the Jaina—Dissatisfaction with in- adequate ideals—The problem of pain—Mahāvīra and Christ —The lack of Jainism—No Supreme God—No forgiveness— No prayer—No brotherhood of man—Difference in ideas of Heaven—Karma and Transmigration—Ahimsā and service— Ethics—Personality and Life—The empty Throne.	

APPENDIX

I. Analysis of the Nine Categories	299
II. The Twenty-four Tīrthankara of the Present Age	312
INDEX	314

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CHAPTER I

INTRODUCTORY

THE desire of India is to be freed from the cycle of rebirths, and the dread of India is reincarnation. The rest that most of the spiritual seek through their faith is a state of profound and deathlike trance, in which all their powers shall have ceased to move or live, and from which they shall never again be awakened to undergo rebirth in this toilsome and troubled world.

If, therefore, we would try reverently and sympathetically to grasp the inner meaning of an Indian faith, we must put aside all thought of the perfectly developed personality which is our ideal, and of the joy and zest that come from progress made and powers exercised, and, turning our thoughts backwards, face for a while another goal, in which death, not life, is the prize, cessation not development the ideal.

In Indian religions as in ours asceticism has its place, but we must remember the different connotation which that word bears to Indian minds. To the Christian, asceticism is only a means to an end, the eager, glad decision of the athlete to refuse the lower, if it clash with the higher, good. Far different is the Indian ideal, for in India asceticism has been born of fear, fear of future rebirths no less than of present ills. To Indian thinkers asceticism is the beginning in this life of the cessation they crave, and their hope is that thus one by one their powers and talents, with all that leads to and results from action, may drop off, burnt away in the glow of austerity, till only a stump of character remains, from which the soul may easily free itself. The unused gifts shrivel up the quicker if their owner be a professed ascetic, for the more limited the sympathies and the

fewer sides of life a mortal touches, the better. All that makes for colour and vividness and joy in life must be sacrificed, and if through voluntary starvation life itself should go, the less risk is there of doing those actions which involve reincarnation.

To men believing thus, the life of the professed ascetic offered irresistible attractions. As such they were cut off from wife and child, and from all the labours and keen joys and sorrows these entail; clothing, food, or shelter need not claim their thought or work; houseless and effortless they might wander at will through a land of hospitality and sunshine.

To understand the creeds of India one must, of course, remember its climate: over a large part of the country, except during the rainy season, when ascetics suspend their wanderings, it is always fine: no drenching rain and (in the greater part of India) no biting frost compel men to provide themselves with houses or fires. The intense heat discourages exertion and robs men of energy, till rest seems the greatest bliss and meditation an alluring duty. And then, as we know only too well, the influence of the climate breeds pessimism eventually in the blithest European or Indian. In the east death and disease come with such tragic swiftness, and famine and pestilence with such horrifying frequency, that the fewer hostages one has given to fortune, the happier is one's lot.¹ To the poor and unaided in ancient India justice was unknown and life and property but ill secured, just as we may see in many native states to this day. All these influences, creed, climate, pessimism and injustice, pressed men more and more towards the pathway of the professed ascetic's life; but the door of this pathway was barred more and more firmly as time went on to every qualification but that of birth.

¹ 'Happy are we, happy live we who call nothing our own; when Mithilā is on fire, nothing is burnt that belongs to me.' *Uttarādhya-yana*, S. B. E., xlv, p. 37.

Unless a man had been born a Brāhman,¹ he must remain in all the hurry, sorrow and discontent of the world, until his life's end ; but to a Brāhman the way of escape was always open ; he must pass through the four Āśrama (or stages), and having been successively a student, a householder, and a hermit, spend the remaining years of his life as a wandering mendicant.

There must have been constant revolts against the exclusiveness that so selfishly barred the door to other castes, and echoes more or less clear of such revolts have come down to us, but only two were really permanent—the revolt of the Buddhists and the revolt of the Jaina. The Buddhists are scarcely found any longer in India proper, but the Jaina exist as an influential and wealthy community of laymen who support a large body of ascetics, the only example of the early mediaeval monastic orders of India which has survived to our day.

Both Buddhist and Jaina orders arose about the same time, the sixth century B.C., a period when the constant wars between various little kingdoms must have made the lot of the common people hideous with suffering and oppression ; and a man might well have longed to escape from all fear of rebirth into such a sorrowful world, and have hoped, by renouncing everything that could be taken from him, and by voluntarily stripping himself of all possessions and all emotions, to evade the avaricious fingers of king or fortune.²

About this time, too, a wave of religious feeling was making itself felt in various parts of the world, and India has always been peculiarly susceptible to psychic emotions.

¹ Some European scholars doubt this, but all the Jaina the writer has met believe it most strongly ; and the aim of this book throughout is to present the Jaina point of view and to reflect current Jaina opinions.

² 'At one time, his manifold savings are a large treasure. Then at another time, his heirs divide it, or those who are without a living steal it, or the king takes it away, or it is ruined in some way or other, or it is consumed by the conflagration of the house.' *Ācārāṅga Sūtra*, S. B. E., xxi, p. 20.

The fact of being debarred from entering the ascetic life through the recognized stages and of being treated as in every way inferior was naturally most keenly felt by those in the caste next below the Brāhmins, the clever, critical Kṣatriya,¹ and it is from the ranks of these that the Jaina as well as the Buddhist reformers sprang.

Sacrifice was another occasion of quarrelling between the two castes. The Kṣatriya claimed that in old days they had been allowed to take part with the Brāhmins in the sacrifices from which they were now shut out; but the whole feeling about sacrifice was altering. As the Aryan invaders settled down in India, they grafted on to their original faith much from the darker creeds belonging to the lands and people they conquered, and gradually lost the child-like joy of the earlier Vedic times. The faith of the woodland peoples inspired them with the idea that all things—animals, insects, leaves and clouds—were possessed of souls; and this, together with the growing weight of their belief in transmigration, gave them a shrinking horror of taking life in any form, whether in sacrifice² or sport, lest the blood of the slain should chain them still more firmly to the wheel of rebirth. So they came to dislike both the creed and the pretensions of their own priests, and the times were indeed ripe for revolt.

✓The Brāhmins declared that their supremacy and their sacrifices were based on the Vedas, so the authority of the Vedas was denied by the new thinkers. The Brāhmins claimed that the four castes had been created from the mouth, arms, thighs and feet of the Creator, thus ensuring the supremacy of that caste which had issued from the

¹ It seems probable that the atheistic (anti-Brāhmanic) system of philosophy—the Sāṅkhya—also arose amongst the Kṣatriya. Jaina philosophy, as we shall see later, has much in common with this.

² 'The binding of animals (to the sacrificial pole), all the Vēdas, and sacrifices, being causes of sin, cannot save the sinner; for his works (or Karman) are very powerful.' *Uttarādhyayana*, S.B.E., xlv, p. 140.

highest portion, i. e. the Brāhmans who came from the god's mouth. So the reformers proceeded to deny the existence of a creator, feeling that, if that creator had existed, not only would he be responsible for the superiority of the Brāhmans but also for all the sorrows that darkened existence.

From the birth-story of their great founder one school of reformers—the Jaina—proved that it was a greater honour to be born of a Kṣatriya than of a Brāhman mother. Indeed all through the Jaina sacred books one comes across traces of this antagonism to Brāhmans and to Brāhmanic practices such as bathing,¹ divination,² &c., and one whole chapter, 'The True Sacrifice',³ is directly written against them.

The Brāhmanic ascetic had to pass through four stages, but once the door of asceticism was forced open by rebels like the Jaina, it was opened as widely as possible, and the postulant was allowed to leap the intervening stages and become a wandering mendicant at once, if he so willed.

Having declared against birth exclusiveness, the Jaina were bound to find some other hall-mark of worth, and for this purpose they laid stress on *karma*. A man's karma⁴—his actions—not his caste, they declared, was of supreme importance, but from this position they have since backslidden, as they themselves lament, and it rests with the Jaina of to-day to free themselves from the shackles of caste which they have allowed to rebind them, and once more to restate this fundamental tenet of their creed.

It must always be remembered that Jainism, though a rebellious daughter, is none the less a daughter of Brāhmanism, many of whose leading beliefs are still held by the

¹ *Sūtrakṛitāṅga*, S. B. E., xlv, p. 294.

² *Ibid.*, p. 366.

³ *Uttarādhyayana*, S. B. E., xlv, p. 136 ff.

⁴ 'By one's actions one becomes a Brāhmaṇa or a Kṣhatṛiya or a Vaiśya or a Sūdra . . . him who is exempt from all Karman we call a Brāhmaṇa.' *Uttarādhyayana*, S. B. E., xlv, p. 140. See also *Acārāṅga Sūtra*, S. B. E., xxii, p. 45.

Jaina, while much of their worship exactly resembles Hindu worship, and their *domestic* chaplains, though not their temple officiants, are still Brāhmans; in fact both faiths must be studied if Jainism is to be understood. One might even suggest that one of the easiest approaches to the study of the boundless creed of Hinduism would be through the study of its more clearly defined and less nebulous offspring, Jainism.

CHAPTER II

HISTORICAL SUMMARY

EARLY Indian history as yet resembles those maps of our grandfathers in which

Geographers for lack of towns
Drew elephants on pathless downs.

The genius of the people of India does not lie in historical research : to them metaphysical thought is the chief end of man, and they are content to leave to Western scholars the task of filling in the large gaps of unexplored country in their history. It is the misfortune of Jainism that so much of its life-story falls within these unexplored tracts of time, and, though the Jaina have kept historical records of their own, it is very difficult to correlate these records with known facts in the world's history.

Modern research seems to have proved that this great monastic fraternity arose at the end of the sixth century B.C., and one of its great claims to interest lies in the fact that enshrined in its rules and precepts it has, like some slow moving glacier, brought down to this materialistic century the thoughts of a time when men, ignoring the present, were ready to stake their all on a future life. Originating amongst a people whose trade was war, it has laid greater emphasis on the duty of mercy and the evils of killing than any sect save the Friends ; its founder was an aristocrat, but it has met with greatest acceptance amongst the middle classes ; and though an unworldly faith, whose highest precept it is to discard all wealth as dross, it has nevertheless won its adherents from a class famed throughout India for their love of gain and their reluctance to part with

money, and induced these close-fisted merchants to support out of their largesse a large body of religious mendicants. Indeed it would be impossible to imagine any creed or rule of conduct which, *prima facie*, would seem so little likely to appeal to a constituency of cautious, middle-class bankers and shopkeepers. Yet even to-day Jaina men and women are renouncing everything for the sake of an idea with a heroism that has all the romance of the early Rajput days, when kings and nobles vied with one another to enter the order; and to this wealth of devotion, this still surviving power of renunciation, the religion of the Cross must eventually make a victorious appeal.

It may make for clearness to state quite baldly the few facts which we do know about Jaina history, taking, as it were, a bird's-eye glance over it from a European standpoint, before we look at it from the Jaina point of view.

Mahāvira, the great hero of the Jaina, was born the second son of a Kṣatriya chieftain, in Magadha (the modern Bihār), then the most powerful state in India. According to Jaina tradition, he was born in 599 and died in 527 B. C.¹ Many modern scholars think these dates are somewhat too early, and are inclined to place his death about the beginning of the fifth century, but absolute certainty is not yet attainable. When he was thirty years of age, he entered a previously established order, that of Pārśvanātha, but left it after twelve months and spent the following eleven years in preaching his Law of Renunciation, albeit with little acceptance. Then came the high tide of success, and during the last thirty years of his life men and women from the lands east of 'the middle country' crowded into his order. His adherents were drawn chiefly from the Kṣatriya aristocracy, with whom he was connected through his mother by ties of kinship. The great ascetic proceeded to organize all his followers into a regular community containing lay as well as monastic members of

¹ Other traditions give 545 and 467.

both sexes; and at his death it contained more than 14,000 monks.

Under Mahāvīra's influence members of two differing opinions had joined the order, those who held with the great leader that the complete abandonment of possessions involved the giving up of all clothing, and also members of another and earlier order, that of Pārśvanātha, who felt that some covering was a necessity and stopped short of this extreme of Renunciation. For long after the founder's death the sections cohered together, and the genius of Mahāvīra in adapting his order to the need of the times was shown in the numbers of harassed men and women who crowded into it, finding in the renunciation of all things—property, affections and emotions—the surest refuge from the trials and changes of this mortal life.

The Jaina sometimes speak of Mahāvīra's order as a protest against caste exclusiveness as such, but some European scholars hold that it was rather a protest of Kṣatriya against Brāhman; and the present practices of the Jaina community would seem to uphold this view, for the modern Jaina is as fast bound as his Hindu brother in the iron fetters of caste.

But, whatever its origin may have been, the order after the death of Mahāvīra continued to flourish under the rule of the great ascetic's disciple, Sudharma, and his successors, as we shall learn from our study of Jaina legends and history.

Unlike Buddhism, Jainism has never spread beyond the borders of India. A religion which, by its very nature, is one of intense individualism, feels little responsibility for another's soul and spends its energy on saving itself, is not likely to spread rapidly or far; yet, as we shall see, Jainism did gradually extend over the whole of India.

In particular it is plain that it found its way into Mysore and the Tamil country at a very early date. We shall study later the literary and artistic results of the predominance of this religion in the south during the early centuries

of the Christian era. The following tradition is given by Jaina authorities as the reason for this early transplanting of the faith to such a distance. There is no conclusive evidence of the truth of the narrative, and some modern scholars think it a pure invention; yet it links itself so closely and naturally to later facts, that it is safer to say that it is probably, though not certainly, historic.

Some two centuries after Mahāvīra's death, according to this story, a terrible famine visited Magadha, which had been the scene of his labours. Year after year the monsoon, on which the fertility of the land depends, failed, until at length all the accumulated stores of grain were consumed, and it became apparent that the country had no longer any superfluity, out of which to provide for a large body of mendicants. Accordingly half the community, under the leadership of Bhadrabāhu, moved off towards the south and settled in Mysore; and as the famine lasted for twelve years, they were able to establish their faith in all that region. We are also told that the emigrants were accompanied to Mysore by Candragupta, the first Emperor of India, and founder of the Maurya Dynasty, whom the Jaina claim as a co-religionist. They add that he committed religious suicide by self-starvation at Śrāvāṇa Belgolā. If the tradition is trustworthy, the date of the migration must be placed c. 298 or 296 B.C., for Bindusāra succeeded Candragupta about that time.

This period is perhaps the most important in Jaina history; for not only did it lead to the establishment of Jainism in the south, but it is also the time of the fixing of the earliest canon of Jaina scripture.

Tradition says that all the monks did not migrate to the south; some, under the leadership of Sthūlabhadra, preferred to cling at any risk to the hallowed scenes of their Holy Land. It was perhaps easier for the minority to carry things through than it would have been for the whole unwieldy body; or it may have been that the death of many

of their members through famine warned their leaders on how precarious a footing the *memoriter* knowledge of their sacred books stood. However this may be, Sthūlabhadra summoned a council of monks early in the third century B.C. at Pātaliputra, the modern Patna, a place historic in the annals of their order and at that time the capital of the Maurya Empire. This council fixed the canon of the Jaina sacred literature, consisting of the eleven Aṅga and the fourteen Pūrva. It seems likely that the books were not committed to writing at this time, but were still preserved in the memories of the monks. The action of the council would thus be limited to settling what treatises were authoritative. Unfortunately, as we shall see later, the sects do not quite agree as to what is meant by the eleven Aṅga and the fourteen Pūrva, so that the work of the famous council of Pātaliputra did not carry the weight which Sthūlabhadra hoped it would have done.

During this period not only was Jainism established in the south and the canon of the Scriptures fixed in the north, but also the famous clothes-*versus*-nudity question was raised, never again to be laid. We are told that, when at last the famine was over and the real head of the order, Bhadrabāhu or his successor, could bring some of his travelled mendicants back from the south to the original home of their order, he found that the home-keeping minority had all adopted some form of clothing; and, though the actual schism did not take place until two more centuries had passed, the unity of the order was lost for ever, and any whole-hearted agreement on such a question as the canon of their scriptures was never again possible.

✓ As the Jaina laity had been drawn away from Hinduism by their adhesion to Mahāvīra, they were left without any stated worship. ✓ Gradually, however, reverence for their master and for other teachers, historical and mythical, passed into adoration and took the form of a regular cult. Finally, images of these adored personages were set up for

worship, and idolatry became one of the chief institutions of orthodox Jainism. The process was precisely parallel to what happened in Buddhism. It is not known when idols were introduced, but it was probably in the second or first century B.C.

The third and second centuries B.C. must have been a period of great activity amongst the Jaina. Under Aśoka the religion is said to have been introduced into Kashmir. Under Suhastin, the great ecclesiastical head of the order in the second century, Jainism received many marks of approbation from Samprati, grandson of Aśoka. Inscriptions show that it was already very powerful in Orissa in the second century and in Mathurā in the north-west in the first century B.C. The history is not known in detail, but it is clear that after the Christian era the faith spread over the whole of the west and rose to great prominence and power in Gujarāt. We have also evidence of its activity in most parts of Southern India during the first millennium of the Christian era.

The next important event in Jaina history is the great schism and the final division into Śvetāmbara (white-clothed) and Digambara (atmosphere-clad, i.e. nude) sects which took place in A.D. 79 or 82. The Jaina have many legends to account for the division taking place when it did; but, whatever the reason, the depth of the cleavage between the two parties is shown by the fact that nowadays every sect adds after its own particular designation the name of one of these two great parties to which it adheres. For instance, the members of the modern non-idolatrous sect, the Sthānakavāsī, call themselves Sthānakavāsī Śvetāmbara, though it would seem to us that in having no idols they differ from the Śvetāmbara far more than the Śvetāmbara differ from the Digambara.

In the meantime the sacred literature of the Jaina was in a thoroughly unsatisfactory state, and was in real danger of being entirely lost. Owing to the conversion or patron-

age of western kings the centre of Jainism was gradually changing from Bihār to Gujarāt, and so when the great council of A.D. 454¹ came together, it was summoned not in the historic land of Magadha but in the western country won for the Jaina faith by missionary effort. The place chosen was Vallabhi, near Bhāvnagar, and the president of the council was Devarddhi. So far the Śvetāmbara and Sthānakavāsī sects concur, though they do not agree as to the canon of the scriptures then determined. In Kāthiāwād at the present time there are at least eleven sub-sects amongst the Sthānakavāsī Jaina and eighty-four amongst the Śvetāmbara, and these hold differing views as to the correct list of books rightly comprised in their canon. Curiously enough they do not seem much to study the sacred texts themselves, but usually content themselves with quoting lists of the names of their books. It will perhaps suffice for our purpose if we note one such list from amongst those that have been given to the writer.

A. The Eleven Aṅga.

1. Ācārāṅga Sūtra.
2. Suyagadāṅga (Sūtrakṛitāṅga) Sūtra.
3. Thāṇāṅga (Sthānāṅga) Sūtra.
4. Samavāyāṅga Sūtra.
5. Bhagavatījī or Vivihapannanti.
6. Jñātādharma Kathāṅga.
7. Upāsaka Daśāṅga.
8. Antagaḍa Daśāṅga (Antakṛitāṅga).
9. Anuttarovavāi Daśāṅga (Anuttaropapātika).
10. Praśna Vyākaraṇa.
11. Vipāka Sūtra.

B. Twelve Upāṅga.

1. Uvavāi (Aupapātika).
2. Rāyapaseṇī (Rājaprasānīya).
3. Jivābhigama.

¹ Other traditions, however, put the date as late as A.D. 467 or even A.D. 513.

4. Pannavaṇṇā (Prajñāpanā).
5. Jambūdīvapannati (Jambūdvīpaprajñapti).
6. Āndapannati (Āndraprajñapti).
7. Surapannati (Sūryaprajñapti).
8. Nirāvalīā (Nirayāvalī) (according to other lists, Kappīā).
9. Kappavaḍḍiṣayyā (Kalpāvantasikā).
10. Pupphiyā (Puspakā).
11. Puppaṇḍulīā (Puṣpaṇḍulīkā).
12. Vanhidaśā.

C. *Six Āhedagrantha* (or Five Āhedagrantha).

1. Vyavahāra Sūtra.
2. Brīhatkalpa (Vṛhatkalpa).
3. Daśāśrutaskandha.
4. Nīśītha.
5. Mahānīśītha.¹
6. Jitakalpa.²

Four Mūlagrantha (according to the Śvetāmbara canon).

1. Daśavaikālīka.
2. Uttarādhyayana.
3. Āvaśyaka.
4. Oghaniryuti.

Four Mūlagrantha (according to the Sthānakavāsī canon).

1. Daśavaikālīka.
2. Uttarādhyayana.
3. Nandī Sūtra.
4. Anuyogadvāra.

This completes the Sthānakavāsī canon, but the Śvetāmbara also accept the following :—

Ten Payannā (or Prakīrṇa).

1. Āusarana (Ātuḥśarana).
2. Santhārā (Sanstāraka) Payannā.

¹ Sthānakavāsī Jaina do not recognize the Mahānīśītha or the Jitakalpa.

² Some Śvetāmbara Jaina do not accept the Jitakalpa, but add another Mūlagrantha.

3. Tandulaveyāliā (Tandulavaiçārika).
4. Āndāvijaya (Āndravedhyaka).
5. Ganīvijaya (Ganividyā).
6. Devindathuo (Devendrastava).
7. Virathuo (Virastava).
8. Gaçchācāra.
9. Jyotikaraṇḍa (Jyotiṣkaraṇḍaka).
10. Āyuhpaçcākhāna (Āturapratyākhyaṇa).

In certain other lists the Śvetāmbara canon is made to contain eighty-four books by adding twenty more Payannā, twelve Nirukti, and nine miscellaneous works, including the *Kalpa Sūtra*, which is held in special honour among the Śvetāmbara. Both Śvetāmbara and Sthānakavāsī agree that there were originally twelve Aṅga, but that the twelfth or Dristivāda Aṅga, containing an account of the fourteen Pūrva, has been lost.

What is the relation of the new canon to the old? It is probable that the Aṅga of the later correspond to those of the original canon; but it is also probable that during the centuries they underwent many changes. Jaina tradition acknowledges that all the Pūrva were lost at quite an early date. The other books are doubtless of later origin; yet even they rest on early tradition and probably contain a good deal of early material.

The original canon was not written, but it is not unlikely that individual monks used writing to aid memory long before the second codification. It seems certain that in A.D. 454 the whole canon was reduced to writing, and that a large number of copies were made, so that no monastery of any consequence should be without one.

The Jaina are very proud of the fact that their scriptures were not written in Sanskrit but in 'one of the most important, the best preserved, and the most copious of all the Prākṛit dialects',¹ that of Ardha-Māgadhī; that is to say,

¹ *Imperial Gazetteer of India*, II, p. 261.

not in the language of the learned but of the common people; and we who have our scriptures and our book of Common Prayer in our mother tongue can understand their pride.

The Śvetāmbara do not, as a rule, allow their scriptures to be read by laymen, or even by nuns, but restrict the study of them to monks. The laity seem to read chiefly a book composed of quotations from their scriptures. The Sthānakavāsī are not so strict, and allow most of their sacred books to be read by the laity, but not the *Ācāragrantha*, which they say were intended for the professed alone. The most popular of the books amongst the Sthānakavāsī laity are the *Upāsaka Daśāṅga*, the *Ācārāṅga Sūtra*, and the *Daśavaikālika*. To judge by their preaching and lectures the *Kalpa Sūtra* would seem to be the scripture most studied by the Śvetāmbara sādhus.

The Digambara canon differs so entirely from the Śvetāmbara that it does not seem probable that the sect was represented at the great council of A.D. 454.

They call their scriptures their Four Veda, and members of their community at Mount Ābu and at Pālitānā gave the writer a list of them in the following order :

1. Prathamānuyoga.
2. Karanānuyoga.
3. Ācārānuyoga.
4. Dravyānuyoga.

Professor Jacobi adduces in proof of the antiquity of the Jaina scriptures, amongst other things, the fact that they contain no reference to Greek astrology which was introduced into India in the third or fourth century A.D.

As we have already seen, it seems probable that, though the canon of the scriptures had been fixed in 300 B.C. by the council of Pātaliputra, they had not all been committed to writing, but had generally been handed down by word of mouth from teacher to disciple; the result, however, of the

council of Vallabhi was the enshrining of the sacred lore in manuscript books. To this day the manuscript scriptures are considered more sacred than those which have been printed—the writer has sometimes seen a little pile of rice placed before a bookcase to do honour to the manuscript scriptures it contained.

The zenith of Jaina prosperity lasted from the council of Vallabhi down to the thirteenth century. Strangely enough the years that witnessed the decline and fall of Buddhism saw the spread both in the west and south of its rival faith, and though Jainism almost vanished from Bihār, the land of its birth, yet in the west it became the court religion. The events of these happy centuries are enshrined, as we shall see, in the legends that are still current amongst the Jaina, and more abiding monuments to this epoch of prosperity remain in the books that were written and the temples erected in the sunshine of royal favour.

The princely names the Jaina best love to recall in this connexion are Mandaliḱa, a king of Surāṣṭra (Kāthiāwāḍ) about A.D. 1059, who repaired the temple of Neminātha on Mt. Gīrnār; Siddharāja Jayasīṃha, a king of Gujarāt (died A.D. 1125), the first patron of Hemaçandra, who often went on pilgrimage to Gīrnār, and his successor Kumārapāla (A.D. 1125-59) whom the Jaina claim to have been converted to their faith,¹ and who is said to have established Jainism as the state religion.

But the decline of Jainism was close at hand. The Jaina attribute the first destruction of their temples to the hostility of the Brāhmans, especially under Ajayapāla, A.D. 1174-6, but the injuries he inflicted were as nothing to the devastation wrought by the Mohammedans. As the Irish execrate the name of Cromwell, so did the Jaina that of Alā-ud-dīn—the 'Bloody'—who conquered Gujarāt A.D. 1297-8.

¹ At any rate he built thirty-two temples to atone for the sins of his teeth!

He razed many of their temples to the ground, massacred their communities and destroyed their libraries. Many of the most beautiful Mohammedan mosques in India have woven into their fabric stones from Jaina shrines which the ruthless conquerors had destroyed.

In the south Jainism had flourished exceedingly after its introduction by Bhadrabāhu, and many of the languages and grammars were largely shaped by the labours of Jaina monks.

In A.D. 640, when the Chinese traveller Huen Tsang visited India, he met numbers of monks belonging to the Digambara (naked) sect in the south and admired their beautiful temples. But after his visit a great persecution arose. A Jaina king, Kūna,¹ became converted to Śaivism in the middle of the seventh century and, if we may trust the sculptures at Trivatūr in Arcot, slew with the most horrible severity thousands of his former co-religionists who refused to follow his example. Even if the account of the persecution be exaggerated, there is no doubt that after this time the prosperity of Jainism in the south steadily declined.

- To return to the north. The wonder is, not that any temples survived the Mohammedan persecutions, but that Jainism itself was not extinguished in a storm which simply swept Buddhism out of India. The character of Jainism, however, was such as to enable it to throw out tentacles to help it in its hour of need. It had never, like Buddhism, cut itself off from the faith that surrounded it, for it had always employed Brāhmans as its domestic chaplains, who presided at its birth rites and often acted as officiants at its death and marriage ceremonies and temple worship. Then, too, amongst its chief heroes it had found niches for some of the favourites of the Hindu pantheon, Rāma, Kṛṣṇa and the like. Mahāvīra's genius for organization also stood Jainism in good stead now, for he had made the laity an integral

¹ Vincent Smith, *Early History of India*, third edition, p. 455.

part of the community, whereas in Buddhism they had no part nor lot in the order. So, when storms of persecution swept over the land, Jainism simply took refuge in Hinduism, which opened its capacious bosom to receive it; and to the conquerors it seemed an indistinguishable part of that great system.

The receptivity, however, which Hinduism has always shown towards it is to-day one of the reasons that makes Jainism so difficult to study; for many Jaina, justified by the resemblance in their worship and thought, simply count themselves Hindus and actually so write themselves down in the census returns.

If one effect of the Mohammedan conquest, however, was to drive many of the Jaina into closer union with their fellow idol-worshippers in the face of iconoclasts, another effect was to drive others away from idolatry altogether. No oriental could hear a fellow oriental's passionate outcry against idolatry without doubts as to the righteousness of the practice entering his mind.

Naturally enough it is in Ahmadābād, the city of Gujarāt that was most under Mohammedan influence, that we can first trace the stirring of these doubts. About A.D. 1452 the Loṅkā sect, the first of the non-idolatrous Jaina sects, arose and was followed by the Dhunḍhīā or Sthānakavāsī sect about A.D. 1653, dates which coincide strikingly with the Lutheran and Puritan movements in Europe.

Jainism has never recovered its temporal power since the days of the Mohammedan conquest; it is no longer in any sense a court religion; nevertheless the influence that it wields in India to-day is enormous. Its great wealth and its position as the religion *par excellence* of money-lenders and bankers makes it, especially in native states, the power behind the throne; and if any one doubt its influence, he need only count up the number of edicts prohibiting the slaying of animals on Jaina sacred days that have recently been issued by the rulers of independent states.

According to the last census the Jaina numbered some 1,248,182, but probably many more are included under Hindus. Their standard of literacy (495 males and 40 females per thousand) is higher than that of any other community save the Pārsīs, and they proudly boast that not in vain in their system are practical ethics wedded to philosophical speculation, for their criminal record is magnificently white.

CHAPTER III

THE LIFE OF MAHĀVĪRA

Birth and Childhood.

WE have seen that in the sixth century B.C. the times were ripe for revolt ; now, after the event, it is almost easy to prophesy where the revolt was first likely to arise.

The strongest centre of Brāhmanical influence was in ^{Birth-}the country lying round the modern Delhi—it was the ^{place.} language spoken by the people in this tract of land that was destined to be developed by grammarians into the classical Sanskrit, and it was they who composed much of the old Brāhmanic literature that has come down to us. All this region, Dr. Grierson tells us, was called the ' Mid-land ', but encircling it on east, south, and west was an ' Outland ', where the Brāhmanic influence was less strong, and where the thinkers were to be found not in the priestly ranks, but ' among the Ksatriya class to whose learning and critical acumen witness is borne even in contemporary Brāhmanic writings.'¹ In this Outland near the modern Patna is a town called nowadays Besārḥ.

Most Indian towns are to-day divided into wards, where the various castes live apart. One must seek the potters in one quarter and the washermen in another, whilst the lowest of all, the despised refuse-removers, live actually outside the city walls.

Some two thousand years ago in Besārḥ the same divisions existed as would be found to-day ; and there, in fact, the priestly (*Brāhman*), the warrior (*Kṣatriya*), and the commercial (*Banyā*) communities lived so separately that their quarters were sometimes spoken of as though they had been distinct villages, as Vaiśālī, Kuṇḍagrāma, and Vāṇijyagrāma. Strangely enough, it was not in their own but

¹ See art. *Bhakti Mārga* in *E. R. E.*

in the Kṣatriya ward that the man was born who was to be the great hero of the Baniyā, and who was to found amongst these commercial people a religion which, with all its limitations, yet made one of the most emphatic protests the world has ever known against accounting luxury, wealth, or comfort the main things in life. It seems almost paradoxical also that the warrior caste should produce the great apostle of non-killing. He was afterwards known from his exploits as Mahāvīra—the great hero—but his earliest name he derived from his birthplace, being known simply as Vaiśāliya, ‘the man of Vaiśālī’ (the main ward of the town). The government of such a city or ward seems to have resembled that of a Greek state. ‘It was’, says Dr. Hoernle,¹ ‘an oligarchic republic; its government was vested in a Senate, composed of the heads of the resident Kṣatriya clans, and presided over by an officer who had the title of king and was assisted by a Viceroy and a Commander-in-Chief.’ The chief of one of these Kṣatriya clans, the Nāta or Nāya clan, was a man called Siddhārtha, who doubtless attained some eminence in Senate and State, for he eventually married the daughter of this republican king, a Kṣatriya lady named Trīśālā.

This old-world princess longed, as every Indian woman does to-day, to bear her lord a son, and suddenly one night, the legend tells, wonderful dreams came to her as she slept, revealing to her not only that she should bear a son, but also that this son should win everlasting rest and renown.

These dreams of Trīśālā’s² are to-day often graven round the silver treasures in Jaina temples, and Jaina women love to recall them, for it is given to all the mothers of the great Jaina saints to see them.

First the happy princess dreamed of a mighty elephant³

¹ Hoernle, *J. A. S. B.*, 1898, p. 40.

² Many devout laymen and laywomen repeat them every day at their morning devotions.

³ All mothers of Tīrthaṅkara see first of all this elephant in their dreams, excepting only the mother of Rīṣabhadeva, who saw a bull first, hence the child’s name.

whose colour was whiter than a cloud, a heap of pearls, the spray of water, or moonbeams, and the sound of whose voice was like thunder.

Then she saw a white bull, whiter than the petals of the 11 lotus, which diffused a glory of light on all around, and this—so one sect of the Jaina, the Digambara, say—foretold the birth of a great religious teacher who should spread the light of knowledge. Another sect, however, the Sthānakavāsī, hold that it showed that he should have strength to bear the yoke of religion, for the yoke that a Jaina ascetic must bear is not light, and no weakling can endure it.

The next dream prophesied that she should bear one 111 who should overcome all his enemies (i. e. his karma, the results of his actions): for she saw a magnificent white lion leap from the sky towards her face; his eyes were like pure lightning, and his tongue came out of his mouth 'like a shoot of beauty'. This further foretold that Mahāvīra should be 'the lion of houseless monks', and so he has the lion as his symbol.

The fourth dream was of the beautiful goddess Śrī or iv Lakṣmī (the goddess of wealth), whom Trīśālā saw floating on the petals of a lotus in the lotus lake on Mount Himavata, with guardian elephants 'anointing' her with water, and this she knew meant that her son should be an 'anointed' king.

Next, a garland¹ of sweet-smelling Mandāra flowers fore- v told how fragrant the body of the little child should be.

The white moon² dispelling the darkness of the wildest vi wilderness again prophesied a religious preacher.

The radiant sun,³ red as the beak of a parrot, which vii

¹ The Sthānakavāsī say there were two garlands.

² In all the pictures of this moon vision a stag is seen in the centre of the moon. The general belief of all Indians is that there is either a stag or a hare inhabiting the moon. There are a score or more of names for the moon in Sanskrit, and a dozen at least are derived from this belief. The villagers, however, find in the moon an old woman spinning a wheel and a she-goat standing by her.

³ The Digambara assert that she saw the sun before the dream about the moon.

throttles the cold and 'disperses the evil-doers who stroll about at night, whose thousand rays obscure the lustre of other lights', showed that the child should dispel the darkness of ignorance.

- viii The sects do not agree as to what the eighth dream of the princess was about. The Śvetāmbara believe she saw a beautiful banner (an Indra Dhvaja) embroidered with those signs which Hindus and Jaina alike consider specially auspicious, and to whose golden pole¹ was tied a plume of peacock's feathers; while the Dīgambara affirm that she saw two fishes, which showed the child was to be happy.
- ix The ninth dream, the Śvetāmbara say, was a golden pitcher of exquisite beauty, filled with water—or, according to others, with jewels—which was the abode of happy fortune and was wreathed at all seasons with fragrant flowers, portending happiness. The Dīgambara assert that she saw *two* golden pitchers filled with pure water, to show that the child should be constantly immersed in spiritual meditation.
- x The next vision was that of a lotus lake whose flowers 'were licked by bees and mad drones', from which Trīśālā knew that her baby would possess all the marks of a perfect being; or, as the Sthānakavāsī say, that the honey of his sermons would be eagerly absorbed by the whole world.
- xi The princess then saw the milk ocean, white as the breast of Lakṣmī, tossing its transparent breakers as the wind played over it and the great rivers rushed into it, and this foretold that the child should attain to the perfect knowledge of the Kevalī.
- xi a At this point the Dīgambara, who believe the princess saw not fourteen but sixteen dreams, insert a vision of a throne of diamonds and rubies, which foretold that the coming child should rule over the three worlds.

¹ According to the Tapagaccha sect the pole was topped by a temple roof.

Her next dream was of a jewel-bedecked celestial abode¹ xii which shone like the morning sun and which was hung with garlands and pictures of birds and beasts. There the celestial choirs gave concerts, and the place resounded with the din of the drums of the gods which imitated the sound of rain clouds

Here again the Digambara insert a vision of a great xiii king of the gods dwelling below the earth. This the Śvetāmbara do not accept, but both agree about the next xiii dream, in which Trīśalā saw a great vase piled up with jewels. The base of the vase was on the level of the earth, and its height was as the height of Mount Meru, and its brightness illuminated even the sky ; it foretold the birth of a child that should possess right knowledge, right intuition, and right conduct.

Her last dream was of a clear fire fed with clarified butter, xiv whose beautiful flames seemed almost to scorch the firmament, which prophesied that the white-souled child she was to bear should illumine the universe by his wisdom.

All these dreams Trīśalā related to Siddhārtha, and the next day the interpreters that he summoned foretold from them the birth of a spiritual conqueror (Jina), lord of the three worlds and the universal emperor of the law.

Some of the more advanced Jaina do not believe that Trīśalā actually saw all these dreams,² but they hold that before the child's birth both father and mother knew that he would be either a *Cakravartī* (universal monarch) or a Tirthaṅkara. Perhaps the legend of the dreams may carry with it this meaning, that at that time there was a universal stirring of desire, and that many were hoping some reformer or religious leader might be born. At any

¹ The Sthānakavāsī believe this abode to have been a huge immovable car as big as a city.

² A really orthodox Jaina, however, would deny the title of Jaina altogether to any one who did not hold these and all the other legends mentioned in this book to be literally and historically true, though varying interpretations of them are given.

rate they must have conveyed the welcome assurance that the child at least would safely survive all the dangers that an Indian birth-chamber holds for both mother and babe.

There is another legend about Mahāvīra's birth which is also recorded in the Jaina sacred books, and which possesses some value as showing the intense hatred existing between the Brāhmins and the Kṣatriyas. According to this legend, a Brāhman lady, Devānandā, wife of the Brāhman Ṛṣabhadatta, living in the Brāhmanical part of the town, saw the Fourteen Auspicious Dreams which foretold the birth of a great saint or Tīrthaṅkara. But Indra,¹ the chief of the gods, saw from his celestial throne what had happened, and knew that the child would be the great Tīrthaṅkara Mahāvīra; so he sent his commander-in-chief in the form of a deer to remove the embryo from Devānandā² and to give it to Trisālā, in order that Mahāvīra might not be born in a 'beggarly or Brāhmanical family'. However that may be, the stories go on to show how carefully Trisālā, two thousand years ago, prepared for the joy of motherhood just as a modern woman would, by avoiding all sickness and fatigue and walking in quiet country places, so that she might gain health for body and mind. At last, in the year 599 B.C. of our era, or towards the end of the Duṣama Susama period, as the Jaina reckon time, on the thirteenth day of the bright half of the moon in the month Āitṛa, the time came when Trisālā, herself perfectly healthy, gave birth to a perfectly healthy child.

Birth. The thought of India centres largely round marriage and motherhood, and the birth of a manchild then, as now,

¹ The Jaina believe that Indra (or Śakra), the chief of the sixty-four gods of that name, belongs especially to them, but has been stolen from them by the Brāhmins.

² It is interesting to compare with this the story of Kṛṣṇa being removed from the womb of Devakī to that of Rohiṇī, for the Jaina believe Kṛṣṇa to be one of their own future Tīrthaṅkara.

was the occasion of a very delirium of rejoicing. To-day, in a native state, the birth of an heir is celebrated in very much the same way as it was in Mahāvīra's time. The town is *en fête*, prisoners are released, fines are cancelled, presents are given, and presents (alas !) are exacted.

When the child was three days old, it was shown the sun and the moon (this is not usual now); on the sixth day they observed the religious vigil (modern Jaina still worship 'Mother Sixth'), Trisālā bathed on the tenth day, and on the twelfth, after the usual family feast, the boy was named with all pomp and circumstance. In India it is the father's sister who usually names a child, but his parents themselves chose Mahāvīra's name, announcing that 'since the prince was placed in the womb of the Kṣatriyāṇī Trisālā this family's (treasure) of gold, silver, riches, corn, jewels, pearls, shells, precious stones and corals increased; therefore the prince shall be called *Vardhamāna* (i.e. the Increasing¹)'. Mahāvīra was sometimes, as we have seen, called Vaiśālīya from his birth-place; his followers, however, seldom call him by this or by the name his parents gave him, but prefer to use the title they say the gods gave him, that of Mahāvīra, the great hero, or else Jina, the conqueror, though this last is really more used in connexion with the religion (Jainism) he promulgated than with himself. He is also known as Jñātaputra, Nāmaputra,² Śāsanāyaka, and Buddha.

It was partly the multitude of his names, partly also the number of legends that loving child-like folk had woven round the cradle of their hero, that long obscured the fact that Mahāvīra was an historical personage. Another reason for doubting his existence lay in the superficial resemblance there is between his life and teaching and that of his contemporary, Buddha. It was assumed that one of the two systems must have sprung from the other,

¹ *Ācārāṅga Sūtra*, S. B. E., xii, p. 192.

² Or Nayaputra, sometimes Nātaputta.

and it is only through the labours of European scholars like Jacobi, Hoernle, and Buhler that Mahāvīra's historical existence has been proved. It seems strange that Jaina should still be dependent on the labours of scholars of another faith and speech for all they know about their greatest hero !

We have noticed some of the legends that have gathered round Mahāvīra, and it is worth while examining more, since legends help us in a special way to grasp the latent ideals of a faith. We can learn from them what its followers admire and what they despise, and also what qualities they revere sufficiently to link with their leader's name. If we contrast the stories told of Mahāvīra with those told, for instance, of Kṛṣṇa by Hindus, we shall see at once that the thoughts of these early followers of Jainism moved on a higher, cleaner plane, and this purity of thought is one of the glories of Jainism to-day.

Child-
hood.

Austere though the creed of the Jaina is, there are some amongst them whose habit of mind leads them to interpret even these severe tenets as sternly as possible. This diversity of temperament (which is surely inherent in the human race) manifests itself in the stories told of Mahāvīra's life. The Digambara (who are the strictest sect among the Jaina) always represent their hero as choosing the sterner and less pleasing path : avoiding marriage and going on his way unhindered by any fear of hurting his parents' feelings. The Śvetāmbara sect, on the other hand, believe that, though from his earliest hours Mahāvīra longed to forsake the world and betake himself to a houseless, wandering life, he nevertheless felt he could not do this during his parents' lifetime, lest he should cause them pain. Even before his birth, the legend runs, he decided thus : ' It will not behove me, during the life of my parents, to tear out my hair, and leaving the house to enter the state of houselessness.'¹ So he

¹ *Kalpa Sūtra*, S. B. E., xxi, p. 250.

lived the ordinary life of a happy boy, watched over by the innumerable servants that seem inseparable from Indian life,¹ but enjoying to the full 'the noble five-fold joys and pleasures of sound, touch, taste, colour and smell'.

Both sects delight to tell of his boyish prowess and of how easily he excelled all his companions in strength and physical endurance, as he did in beauty of mind and body. One day, they say, the sons of his father's ministers had come as usual to play with him in the royal gardens, when suddenly a mad elephant charged down on the group of children, who fled hither and thither in their efforts to escape. Mahāvīra, however, quietly went up to the infuriated animal, caught it by its trunk, and climbing up on it, escaped being trodden by its feet by riding on its back!

Another legend tells how, when he was playing with the same children at *āmbalī pīpalī* (a sort of 'tick' or 'tig') among the trees, a god appeared and thought to frighten the child by carrying him high up into the sky on his shoulders. Mahāvīra, however, was not in the least alarmed, and, seizing the opportunity to show his superiority over immortals, whacked the god and pulled his hair so hard, that he was only too ready to descend and get rid of his obstreperous burden. The child who had thus defeated one of their number was called Mahāvīra by the other gods—a name mortals were quick to adopt.

According to the Śvetāmbara tradition Mahāvīra married a lady called Yaśodā (belonging to the Kaundinya gotra), and a daughter was born to them named Anujā (Anojjā) or Priyadarśanā. This daughter eventually married a nobleman called Jamālī, who, after becoming one of Mahāvīra's followers and fellow workers, ended by opposing him. Their child (Mahāvīra's granddaughter) had two names, being known both as Śeśavatī and Yaśovatī.

¹ He had five nurses: a wet nurse, a nurse to wash him, one to dress him, one to play with him, and one to carry him.

It was pointed out in the introduction how profoundly some Indians believe that the result of action (karma) ties men to the cycle of rebirth, and that if, through the cessation of life, action and its resultant karma could be ended, so much the less would be the danger of rebirth. This tenet naturally encouraged belief in suicide as a form of prudential insurance! Amongst the recorded deaths by suicide are those of Mahāvīra's parents, who, according to the Śvetāmbara belief, died of voluntary starvation: 'on a bed of kuśa grass they rejected all food, and their bodies dried up by the last mortification of the flesh which is to end in death.'¹ At their death Mahāvīra, who was by now approaching his thirtieth year, felt free to become an ascetic, and asked his elder brother's permission to renounce the world; the brother consented, only stipulating that Mahāvīra should do nothing in the matter for a year, lest people should think they had quarrelled.

The Digambara accounts differ widely from this. According to them, even when only a child of eight, Mahāvīra took the twelve vows² which a Jaina layman may take, and that he always longed to renounce the world; other Digambara say that it was in his thirtieth year that, whilst meditating on his 'self', he determined to become a monk, realizing that he would only spend seventy-two years in this incarnation as Mahāvīra. At first his parents were opposed to the idea of their delicately nurtured child undergoing all the hardships that fall to the lot of a houseless mendicant, but at last they consented, and it was during their lifetime that Mahāvīra entered on the spiritual vocation, which in India, as in Europe, has so often proved a suitable career for younger sons.

Modern research would seem to favour the Śvetāmbara belief that Mahāvīra had married, but this the Digambara strenuously deny, for an ascetic who has never married

¹ *Ācārāṅga Sūtra*, S.B.E., xxii, p. 194.

² See below, Twelve Vows of a Layman, p. 205.

moves on a higher plane of sanctity than one who has known the joys of wedded life.

Mahāvīra's Initiation.

Jainism, though it denies the existence of a creator and of the three great gods of the Indian Trimūrti, Brahmā, Viṣṇu and Śiva, has never shaken itself free from the belief in many of the minor gods of the Hindu pantheon. It gives these gods, it is true, a very secondary position as servants or tempters of the great Jaina saints, but their existence is accepted as undoubted; accordingly, in the account of Mahāvīra's initiation we shall find many of the old Hindu gods represented as being present.

This initiation, all sects agree, took place when Mahāvīra was about thirty years of age, some time therefore between 570 and 569 B. C. The Nāya clan to which he belonged seem to have supported a body of monks who followed the rule of Pārśvanātha, an ascetic who had lived some two hundred and fifty years before Mahāvīra. It was naturally to this order, probably considered rather irregular by the Brāhmins, that the thoughts of Mahāvīra turned. Its monks had their cells in a park¹ outside the Kṣatriya suburb (Kundagrāma) of Vaiśālī, and in the centre of this park grew one of those evergreen Aśoka or 'sorrowless' trees, whose leaves are supposed never to know either grief or pain. The Aśoka tree is always associated with Mahāvīra, for the legends say that in his later life an Aśoka tree grew wherever he preached, and it was now under its shade that he made the great renunciation and entered upon that ascetic life, whose austerities were to dry up all the founts of karma and free him from the sorrowful cycle of rebirth.

Mahāvīra had fasted for two-and-a-half days, not even allowing water to cross his lips, and had then given away

¹ The Śvetāmbara call the park Sundavana, the Digambara Sārathi Khaṇḍa.

all his property, which can only have been the ordinary possessions of the cadet of a small House, but which the love of his followers has exaggerated into the wealth of a mighty emperor.¹ Then, followed by a train of gods and men, he was carried in a palanquin to the park and, alighting, took his seat on a five-tiered throne,² which was so placed as to face the east. There he stripped himself of all his ornaments and finery, flinging them to the attendant god Vaiśramaṇa, who caught them up as they fell.

Most Hindu mendicants cut or shave off their hair, but a peculiar and most painful custom of the Jaina is that all ascetics, as a proof of their power of endurance, must tear out their hair by the roots. One Jaina writer declares in his English 'Life of Mahāvīra' that 'only those can do it who have no love with their flesh and bones'. It is looked on as a sign that henceforth the monk or nun will take no thought for the body.

As Mahāvīra performed this crowning act of austerity, Indra, the leader and king of the gods, falling down before the feet of the venerable ascetic, caught up the hairs in a diamond cup and took them to the Ocean of Milk. The saint then did obeisance to all liberated spirits, and vowing to do no sinful act, adopted the holy conduct.³

The Jaina mark with great precision the five degrees of knowledge that lead to Omniscience. Mahāvīra, they say, was born with the first three, *Mati jñāna*, *Śruta jñāna*,

¹ The Jaina believe that when an ascetic who will eventually develop into a Tirthaṅkara is about to give away his possessions, the god Indra bestows on him all the wealth that has been buried in forgotten treasure stores, in order that the amount to be given away may be worthy of the giver.

² This sort of throne is called a *Pāṇḍuśilā*, and in Jaina temples Mahāvīra's image is generally kept on one.

³ The *Kalpa Sūtra* gives quite a different account, in which it says that Mahāvīra fasted for two-and-a-half days after all the pomp, and then, 'Quite alone, nobody else being present, he tore out his hair, and leaving the house entered the state of houselessness'. *Kalpa Sūtra*, S. B. E., xxi, p. 259.

and *Avadhi jñāna*. He now gained the fourth kind of knowledge, *Manahparyāya jñāna*, by which he knew the thoughts of all sentient beings of five senses in the two-and-a-half continents, and it only remained for him to obtain the fifth degree of knowledge, that of *Kevala jñāna* or Omniscience, which is possessed by the Kevalī alone.

The Digambara, however, do not believe that Mahāvīra obtained the fourth kind of knowledge till some time after his initiation. According to them, he failed to gain it, though he performed meditation for six months, sitting absolutely motionless. At the end of the six months he went to Kulapura; the king of Kulapura, Kulādhipa, came and did him honour, washed his feet with his own hands and, having walked round him three times, offered him rice and milk; these Mahāvīra accepted and took them as his first meal (*pāraṇum*) after a fast of six months. He returned to the forest and wandered about in it performing twelve kinds of penance, but still the knowledge was withheld from him. At last he visited Ujjayinī (Ujjain) and did penance in a cemetery there, when Rudra and his wife in vain tried to interrupt him; it was only after overcoming this temptation and again entering on his forest life of meditation that, according to the Digambara belief, he obtained *Manahparyāya jñāna*. Henceforth Mahāvīra was houseless, and wandered through the land so lost in meditation as to be indifferent to sorrow and joy, pain and pleasure, subsisting only on the alms of the charitable.

Research seems to have established the fact that at first he belonged to the order of Pārśvanātha mentioned above, a body of mendicants leading a more or less regular life, and that in accordance with their custom he wore clothes; but many Jaina will not acknowledge that a Tīrthaṅkara could have belonged to an order even for ever so short a time; they agree, however, that for thirteen months he did wear one cloth.

The legend runs that the god Indra himself gave Mahāvīra the beautiful robe which he wore at his initiation. Before the ceremony the saint had given away all his goods in charity, but a certain Brāhman named Somadatta, being absent at that time, had received nothing. He came and complained, and Mahāvīra was greatly troubled to think that he had nothing left to give him, till he remembered Indra's robe; taking this off, he cut it in two and gave half to the greedy Brāhman. Somadatta was delighted, and showed it off with great pride to a friend of his who was a weaver. The weaver told Somadatta to go back and get the other half and then he would have a robe worth having, which could all be woven into one. The Brāhman was ashamed to actually go and ask for the remaining part, but knowing how completely unconscious of everything that went on around him Mahāvīra was, he walked softly behind the ascetic, and when the robe slipped off (as is the nature of half robes) he stooped, and gently lifting it off the thorns on to which it had fallen, quietly made off with his booty. When Mahāvīra discovered the theft, all he did was to make a parable about it, in which he taught how thorny would be the road of his true disciples in this world, but how priceless would be their value when delivered at last from the thorns that beset them.

Not only was the great ascetic unconscious of the whereabouts of his earthly possessions, he was also absolutely indifferent to pain; for instance, one day he was sitting in meditation outside a village, when some herdsmen, in rough sport, lit a fire between his feet and drove nails into his ears, without the saint being in the least aware of what they were doing.

In India it would be specially easy for abuses to spring up among a body of mendicants; they could gain their food so easily, that a great part of 'the long Indian day' would hang idle on their hands, and our proverb about Satan finding work for idle hands to do has its Gujarātī

counterpart: 'A man sitting idle brings ruin to pass.'¹ Many men doubtless had become monks through a constitutional aversion from honest labour, and the climate and leisure, whilst increasing this distaste for work in them, would be apt to create it even in those who had entered the order from the highest motives. Altogether the world-old employer of the unemployed could find fair scope for his mischievous energies amongst them!² And so before long Mahāvīra found the discipline of Pārśvanātha's monks too lax, and after a year he left them, to wander alone in a state of absolute nudity.

The question of clothes was a crucial one amongst the Jaina. Mahāvīra apparently felt that the complete ascetic must have completely conquered all his emotions, shame amongst others. A true monk would not feel either heat or cold, and so would not need the protection from the weather offered by clothes, and he would be so indifferent to mere appearance as to be unconscious as to whether he wore raiment or not. Being rid of clothes, one is also rid of a lot of other worries too. one needs no box to keep them in, no materials to mend them with, no change of raiment when the first set is dirty or outworn, and, still more important to a Jaina, no water is needed in which to wash them.

On this point Mr. Benārsi Dāss makes some rather interesting remarks in his lecture on Jainism, and throws an astonishingly new light on an old story.

'Jaina monks', he says, 'are naked because Jainism says that as long as one entertains the same idea of nakedness as we do, he cannot obtain salvation. One cannot, according to Jain principles, obtain Mokṣa, as long as he remembers that he is naked. He can only cross over the ocean of the world after he has forgotten that he is naked. . . . As long as a man thinks and knows that he is naked, that there is something like good and evil, he cannot obtain Mokṣa. He must forget it to obtain Nirvāṇa. This is very well illustrated by the well-

¹ नवरो बेढो नखोद वाळे.

² The Brāhmins had tried to avoid some of the more obvious abuses by restricting entrance to the fourth *āśrama* to men of mature years, who had passed through a long course of preparatory discipline.

known story of the expulsion of Adam and Eve from heaven. Adam and Eve were naked and pure. They enjoyed perfect happiness in the garden of Eden. They had no knowledge of good and evil. The devil, their enemy, desired to deprive them of their happiness. He made them eat of the fruit of the tree of the knowledge of good and evil. They at once saw their nakedness. They fell. They were expelled from heaven. It is this knowledge of good and evil, it is this knowledge of nakedness, that deprived them of Eden. The Jains hold the same belief. Our knowledge of good and evil, our knowledge of nakedness, keeps us away from salvation. To obtain it we must forget nakedness. The Jaina Nirgranthas have forgot all knowledge of good and evil. Why should they require clothes to hide their nakedness?'¹

Sir Monier Williams suggests² that the Jaina 'felt that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued rather illogically that to get rid of clothes was to get rid of sin, and every ascetic who aimed at sinlessness was enjoined to walk about naked with the air or sky (*dig*) as his sole covering.'

The Digambara believe that Mahāvīra abandoned clothes at the time of his initiation; the Śvetāmbara, as we have seen, that he abandoned them after thirteen months.

It was whilst Mahāvīra was walking naked and homeless and, as the Digambara believe, keeping absolutely unbroken his vow of silence, that he was joined by Gośāla, a disciple whose story we shall have to study more in detail later. For the present we need only note that Gośāla followed Mahāvīra for six years, but subsequently left him and fell into those grievous sins which so easily beset a mendicant, and to guard against which so many precepts in the Jaina scriptures are directed.

For twelve years Mahāvīra wandered from place to place, never staying for longer than a single night in a village or for more than five nights in a town. The object of this custom may have been to avoid levying too great

¹ *Lecture on Jainism*. Agra, 1902, p. 69.

² *Buddhism*, p. 530.

a tax on the hospitality of the people, and also to prevent the ascetic forming close or undesirable friendships, which might tempt him to break either his vow of non-possession of goods or of chastity.¹ The rule was, however, relaxed during the rainy season, when Mahāvīra, like his subsequent followers, made a practice of remaining for four months at the same place, lest he should injure any of the young life that springs so suddenly and abundantly into being, once the monsoon bursts and the rains, on which India's prosperity depends, begin to fall. During these twelve years, we are told, he meditated always on himself, on his Ātmā, and walked sinless and circumspect in thought, word and deed.

'As water does not adhere to a copper vessel, or collyrium to mother of pearl (so sins found no place in him); his course was unobstructed like that of Life; like the firmament he wanted no support; like the wind he knew no obstacles; his heart was pure like the water (of rivers or tanks) in autumn; nothing could soil him like the leaf of a lotus; his senses were well protected like those of a tortoise; he was single and alone like the horn of a rhinoceros; he was free like a bird; he was always like the fabulous bird Bhārūṇḍa, valorous like an elephant, strong like a bull, difficult to attack like a lion, steady and firm like Mount Mandara, deep like the ocean, mild like the moon, refulgent like the sun, pure like excellent gold; like the earth he patiently bore everything; like a well-kindled fire he shone in his splendour.'²

Many legends are told of Mahāvīra's absolute absorption in meditation and of his unconsciousness of outward circumstances during these years. One of these stories has a slight resemblance to that of King Alfred and the cakes: Once upon a time the great ascetic sat down to meditate on the outskirts of Kumāragrāma. He crossed his ankles, and, gazing fixedly at the tip of his nose, was soon so immersed in reflection as to be lost to all that went

¹ There is a Gujarātī couplet:

'Water should be allowed to flow that it become not stagnant,
Monks should be allowed to wander that they may be stainless.'

A Sanskrit proverb runs: 'A monk who wanders is worshipped.'

² *Kaṭha Sūtra*, S. B. E., xxii, pp. 260, 261.

on around him. A busy farmer bustled past and asked this man who was sitting down and apparently doing nothing to look after his bullocks till his return. Mahāvīra neither heard the request nor saw the animals, far less took care of them. On his return the farmer saw the apparently idle man still seated doing nothing, but could get no answer from him as to the whereabouts of his beasts and had to go off in search of them. The bullocks meanwhile, having eaten their fill, returned and lay down to rest beside the gentle saint. The poor owner searched for the beasts the whole night through, and was enraged on returning next morning to find where they were, for it seemed to him a plot to steal the animals; so he seized their halter and began to beat Mahāvīra with it. Fortunately the god Indra knew what was happening and interfered in time to stop such sacrilege; but he begged Mahāvīra to allow him in future to guard him himself, or to appoint some other god to do so. The saint, however, refused any protection, saying that, just as a Tīrthaṅkara must always obtain omniscience by his own unaided efforts, so must he attain Mokṣa unprotected by any one. But the gods had grown nervous lest Mahāvīra should be killed inadvertently, so Indra, without the saint's knowledge, appointed one Siddhārtha (a cousin of Mahāvīra's who had become a god) to protect him.

Enlightenment and Death.

How
Mahāvīra
attained
Omni-
science.

We have seen that Mahāvīra was born with three degrees of knowledge and had acquired the fourth. He was now, at the end of his twelve years of wandering and penance, to acquire the fifth degree—*Kevala jñāna* or Omniscience. In the thirteenth year after his renunciation of the world and initiation as an ascetic, Mahāvīra stayed in a place not very far from the Pārasnāth hills called Jṛimbhaka-grāma¹ There was a field there belonging to a farmer

¹ Also called Jṛimbhilā or Jṛimbhikagrāma.

called Samāga¹ which surrounded an old temple, and through this field the river R̥ijupālikā² flowed. One afternoon Mahāvīra was seated under the shade of a Sāla tree in this quiet meadow in deepest meditation. Just as before his initiation, so now he had fasted for two-and-a-half days without even touching water, and as he sat there lost in thought, he peacefully attained supreme knowledge. Henceforth he possessed 'complete and full, the unobstructed, unimpeded, infinite and supreme, best knowledge and intuition called Kevala jñāna'. His meditations and austerities had been so profound as to destroy the last of all the karma, the enemies to enlightenment, knowledge and freedom, and henceforth his pathway would be unimpeded. Mahāvīra now added to his titles those of *Jina* (or Conqueror of the Eight Karma, the great enemies), from which Jainism derives its name, *Arhata* (or Being worthy of Veneration), *Arhanta* (or Destroyer of Enemies) and *Aruhanta* or (One who has killed even the roots of karma).

Now,³ as the conqueror of karma and equipped with Mahāvīra as a Preacher. supreme knowledge, Mahāvīra began to teach his way, and his first sermon was on the five great vows which we shall study later.

The Jaina declare that Mahāvīra's great message to mankind was that birth is nothing and caste nothing, but karma everything, and on the destruction of karma future happiness depends.

The Brāhmins had laid stress on birth, and had insisted that, however bad a Brāhman were, he would need to do small penance compared with what would be obligatory on even a righteous man of low caste.

Mahāvīra's contemporary Buddha had taught that in desire lay the cause that led to rebirth; that mental

¹ Or Samāka or Sāmaka.

² Or R̥ijukula, or R̥ijuvālikā.

³ If Mahāvīra had preached before he got *Kevala jñāna*, his sermons would have contained some mistakes; now of course they were perfect.

discipline was of supreme importance, and asceticism and austerity of no avail. Mahāvīra, on the contrary, laid the greatest stress on asceticism. In its glow karma could be burnt up, and only through austerities could one become a Tirthankara

Mahāvīra's first disciple was Gautama Indrabhūti, who in turn became a Kevalī, and whose story we tell later. After instructing Gautama, Mahāvīra set off on his preaching tours in real earnest, and taught his Rule with great acceptance to all his warrior kinsfolk. Like Buddha, he preached first to the rich and aristocratic, and though his followers to-day are to be found more amongst the middle classes, his earliest supporters seem to have been rulers and petty kings. This may have been because they too disliked Brāhman pretensions and were pleased that one of their own kinsfolk should lead a revolt against them. Mahāvīra's connexions through his mother Trīśalā must have been invaluable to him at the beginning of this work; indeed, Dr. Jacobi thinks that the real meaning of the story about the removal of the embryo from one mother to another was to hide the fact that Mahāvīra was really the son of another and far less highly connected wife of the king, and to pretend that he was the son instead of the stepson of Trīśalā.¹ This of course the Jaina indignantly deny. The Digambara and Śvetāmbara legends give the names of the different rulers Mahāvīra visited, and tell how Cetaka, king of Videha, became a patron of the order, and Kunika, king of Anga, gave him the most cordial welcome, and how, when he travelled as far as Kauśāmbī, he was received with the greatest honour by its king Satānika, who listened with deep interest to his preaching, and eventually entered his order. The Digambara claim that in thirty years he converted to Jainism Magadha, Bihār, Prayāga, Kauśāmbī, Ćampāpurī and many other powerful states in North India. They believe that he did not travel alone,

¹ See Introduction, *S. B. E.*, xxii, p. xxxi.

but that everywhere he went he was accompanied by all the monks and nuns who had entered his order (eventually these amounted to fourteen thousand persons), and that magnificent halls of audience were erected for him to preach in. He preached in a language which they call An-akṣarī, which was unintelligible to the common people, so Gautama acted as his interpreter and translated all he said into Māgadhi.

According to the Digambara again, the place Mahāvīra loved best of all was Rājagriha, the capital of Magadha. Its king Śrenika, with his whole army, had gone out to do honour to the saint on his first entry into the country and had been won over by him. The king asked sixty thousand questions concerning the faith, and all of them being satisfactorily answered by Gautama, he entered the order and became one of the staunchest champions of Jainism.

The Śvetāmbara have recorded the names of the places where Mahāvīra stayed during each rainy season, and they cover a period of forty-one years. First, they say, he went to Asthikagrāma (the village of bones). The name of this village, the commentators declare, was originally Vardhamāna (the Kāthiāwād Jaina believe it to have been identical with the modern Wadhwan); but an evil demon, Yakṣa, collected there an enormous heap of bones belonging to all the people he had killed, and on this heap the inhabitants built a temple, hence the change of name.

Mahāvīra then spent three rainy seasons in Āmpā and Prīṣṭicāmpā (Bihār). As a prophet he cannot have been without honour in his own country, for he spent twelve monsoons at Vaiśālī and its suburb Vāṇijyagrāma, doubtless recruiting for his order, which, having at its head the brother of their king, naturally held out many attractions to the inhabitants. He was also able to win over all the members of the order of Pārśvanātha to which he had originally belonged. He paid even more visits to Rājagriha,

where, as the Śvetāmbara and Dīgambara both agree, he was much beloved, and whose inhabitants prevailed on him to return fourteen times. Another favourite resort, Mithilā, has provided the Jaina ascetics with a proverb: 'If Mithilā burns, what have I to lose?'; and it must have been a place of considerable importance, for Mahāvīra spent six monsoons there, and its kings, as we know from other sources, were men of high standing and culture. The great ascetic spent two rainy seasons in Bhadrīkā, and then just for one monsoon he went to Ālabhīkā, to Punitabhūmi, and to Śrāvastī in turn, and his last monsoon he spent at Pāpā (or Pampā).

It will be noticed how closely these travels of Mahāvīra resemble those of Buddha, and this, and the fact that *they never met*, led to a doubt of Mahāvīra's separate existence. It must have required no small tact to have won over the members of an order to which he had once belonged and afterwards left, but, despite this tact, Mahāvīra seems never to have possessed the personal charm which Buddha had, a charm which even Western people can feel to-day as they read his story; but the Jaina leader certainly possessed a greater power of organization (a gift which seldom goes with charm), and to this faculty we owe the existence of Jainism in India to-day.

The work of Mahāvīra during these years must have closely resembled that of the Dominican or Franciscan monks who (owing how much of their inspiration to him and his compeers we do not know) were to wander over Europe centuries later.

About a year after gaining Omniscience Mahāvīra became a Tīrthaṅkara, one of those who show the true way across the troubled ocean of life. The path Mahāvīra pointed out for others to follow lay in becoming a member of one of the four Tīrtha—a monk, or nun, if possible, otherwise a devout layman or lay woman.

We come now to the closing scene of Mahāvīra's life.

He died in his seventy-second year, some fifty years before The death of his rival and contemporary Buddha.¹ Modern research has shown that the traditional dates for his birth and death,² Mahāvīra. 599 B.C. and 527 B.C., cannot be far wrong.

Mahāvīra's last rainy season was spent in Pāpā, the modern Pāvāpurī, a small village in the Patna district which is still held sacred by the Jaina. The king of Pāpā, Hastipāla, was a patron of Mahāvīra's, and, according to some accounts, it was in his 'office of the writers' that the saint died. Sitting in the Samparyāṅka position, he delivered the fifty-five lectures that explain the results of karma and recited the thirty-six unasked questions (i. e. the *Uttarādhyaṇa Sūtra*), and having finished his great lecture on Marudeva he died all alone, and cut asunder the ties of birth, old age and death.³

Legends have gathered as thickly round Mahāvīra's death as round his birth. One tells how nearly all the ruling chiefs of the country had gathered to hear his discourses, and how the saint preached to them with wonderful eloquence for six days; then on the seventh he took his seat upon a diamond throne in the centre of a magnificent hall, which had been specially built for him on the borders of a lake. His hearers had arranged themselves into twelve grades according to their rank, for all were there from the king to the beggar. It was a dark night, but the hall was brilliantly illumined by the supernatural glow that issued from the gods who had come to listen to the illustrious preacher. Mahāvīra preached all night, and towards dawn his hearers fell asleep. The saint knew by his Śukladhyāna that his end was drawing nigh, so he sat reverently with clasped hands and crossed knees (the Samparyāṅka position), and, just as the morning dawned,

¹ Hoernle, *A. S. B.*, p. 42. Buddha's dates are 557-477 B.C.

² The word the Jaina prefer to use instead of Death is *Mṛityu Mahotsava* or Great Death Festival.

³ *Kalpa Sūtra*, *S. B. E.*, xxii, p. 264 ff.

he attained Nirvāṇa, and the people awakened only to find their lord was dead.

Now at last Mahāvīra was freed; his forty-two years as a monk with all their self-denial and austerities had completely exhausted his karma. He had, unaided, worked out his own salvation, and never again could the accumulated energy of his past actions compel him to be reborn, for all their force was spent. The Jaina say there are two Terrible Ones who dog the soul, like policemen attending a prisoner: one is called Birth and one Death. 'He who is born must die some day or other, and he who is dead must be born in some form or other.' These two Terrible Ones had no longer any power over Mahāvīra, for the chain of karma that bound him to them had been snapped, and never again could the prisoner be sentenced to *life*.

All of Mahāvīra's disciples had been present at his death, save the chief of them, Gautama Indrabhūti. This earliest disciple knew that he could never attain omniscience whilst he was attached to a human being; nevertheless, he could not conquer his love for his master. On the night of Mahāvīra's death he had been sent on some mission, and whilst absent he was able to overcome this last tie of friendship, and having attained Kevala jñāna,¹ he returned to find the master, whom he no longer loved, dead and the people mourning.

The kings who were present on the night that Mahāvīra died instituted an illumination to commemorate him, for they said, 'Since the light of intelligence is gone, let us make an illumination of material matter';² and this the Jaina claim to be the origin of the yearly festival of lamps, *Divālī*, which the Hindus and they alike observe.

Some Digambara give a different version of the saint's

¹ It was only for sixty-four years after Mahāvīra's death that it was possible for any one to obtain Kevala jñāna, but during that time not only Gautama but also Sudharma (on Gautama's death) and Jambū (on Sudharma's death) became omniscient.

² *Kalpa Sūtra*, S. B. E., xxii, p. 266.

death, according to which they say that there was neither hall, illumination, nor audience, but that Mahāvira died quietly and alone, and when he had passed away only his nails and hair were left, all else had dried up and disappeared with his karma. A new body was made from these relics, which was duly cremated with all fitting ceremony.

Mahāvira's enemies record yet another version—that the saint died in a fit of apoplectic rage. But this hardly accords with the character of the man, nor with his probable physical condition after such prolonged austerities.

Both Digambara and Śvetāmbara Jaina love to visit Pāvāpurī at the feast of Dīvālī. There are several small temples there belonging to both sects, but the main temple is the one which contains the footprints of Mahāvira, and a narrow stone bridge leads to this shrine over a lake on which bloom white and red lotus lilies.

Mahāvira, or rather his jīva, the more orthodox Jaina believe, passed through many incarnations previous to his birth as Mahāvira. Some of the more modern members of the community believe these to be purely legendary, but they illustrate the Jaina view of karma so pictorially as to be worth quoting here.

Previous
incarna-
tions of
Mahā-
vira.

Once upon a time Mahāvira was incarnate as a carpenter called Nayasāra, who worked at his trade in the jungle. One day he met there some tired, travel-worn Jaina sādhus, whom he took pity on and fed. They preached to him in return the Jaina creed, with the result that he became a convert. He met his death later through a branch of a tree falling on him, and was reborn as Marīcī, the grandson of Ṛṣabhadeva, the first Tīrthaṅkara.

This was the most famous of his early incarnations, and during it he became a Jaina sādhu through listening to a sermon of Ṛṣabhadeva's. However, he found the life of an ascetic as usually practised very hard, and the hardest part of all was to remember to control speech,

word and act, which the Jaina call the three *Danda*. This difficulty he evaded by an ingenious mechanical pun. The word *Danda* or stick is the same as the word *Danda* that connotes the three controls he found it so hard to exercise, so he gathered together three sticks and preached far and wide the comforting doctrine that any ascetic might do what he liked and linger at will on the primrose path of dalliance, provided he carried in his hand three rods. He gained a disciple, Kapila, who preached the doctrine even more vigorously than his master.

Mahāvīra was then reborn a god, and in his next birth was born as a Brāhman, and after that he was born alternately as a god and a Brāhman, with the occasional interlude of being born a king, for countless ages. He was once the famous king Vāsudeva or Tripriṣṭa, and during this incarnation he wrought so many evil deeds that he was condemned to spend his next rebirth in hell (Naraka); from there he issued forth in his following incarnation as a lion. When a lion he slew so many people that his evil karma condemned him once more to Naraka for an incarnation; when that was over he became a god, and then a Brāhman, and, alternating between the two, he at last arrived at his twenty-seventh and most famous incarnation as Mahāvīra. During his incarnation as Mariṇī he had learned¹ that he was to be the twenty-fourth and last Tīrthankara, whereupon he had been so overcome with pride and joy and had shown so much conceit, that he had accumulated a great weight of karma; it was this that very nearly resulted in his being born a Brāhman, but fortunately his karma was exhausted just before his birth in time to admit of his embryo being removed from 'the beggarly Brāhman stock' to the womb of a Kṣatriya lady.

The Jaina women have a story to account for the dis-

¹ King Bharāta had once asked his father Rīṣabhadeva who would be among the next Tīrthankara, and Rīṣabhadeva had pointed to Mariṇī who was sitting last in the assembly.

appointment of the poor Brāhman lady Devānandā, which was due, they say, to her evil karma. In a previous incarnation Devānandā and Triśalā had been sisters-in-law, and Devānandā had taken advantage of their intimacy to steal a priceless jewel from Triśalā, and so, by the automatic working of the law of karma, which invariably makes the punishment fit the crime, her jewel of a son was removed from her and given to the woman she had wronged.

CHAPTER IV

MAHĀVĪRA'S PREDECESSORS AND DISCIPLES

PĀRŚVANĀTHA, the Tīrthankara who immediately preceded Mahāvīra, may also have been an historical person. Very probably he did something to draw together and improve the discipline of the homeless monks who were outside the pale of Brāhmanism, much as St. Benedict did in Europe. If so, he was the real founder of Jainism, Mahāvīra being only a reformer who carried still further the work that Pārśvanātha had begun.

The Jaina say that Pārśvanātha was born in what is now the city of Benāres about 817 B.C. His father, Aśvasena, was the king of that town, and to his mother, Queen Vāmā, were granted the wonderful dreams which always foretell the birth of a Tīrthankara. Before he was born, his mother, lying in the dark, saw a black serpent crawling about by her side, and so gave her little son the name of Pārśva. All his life Pārśvanātha was connected with snakes, for when he was grown up he was once able to rescue a serpent from grave danger. A Brāhman ascetic was kindling a fire, without noticing whether in so doing he was destroying life or not, when Pārśvanātha happened to pass and drew from the log the Brāhman was lighting a poor terrified snake that had taken up its abode in the wood.

Whilst in the world, Pārśvanātha bore himself with great credit; he was a brave warrior and defeated the Yavana king of Kalinga, and he eventually married Prabhāvatī, daughter of Prasannajita, king of Ayodhyā.

At the age of thirty he renounced the world and became an ascetic with the same ceremonies that have been described in the case of Mahāvīra. In order to gain Omni-

science he practised austerities for eighty-three days, and during this time an enemy, Kamatha, caused a heavy downpour of rain to fall on him, so that these austerities might be made as trying to flesh and blood as possible. Now this enemy was no one else than the Brāhman ascetic whose carelessness in a previous incarnation had so nearly caused the death of the poor snake. But if Pārśvanātha's enemies were active, his grateful friends were no less mindful of him, and the snake, who by now had become the god Dharanendra, held a serpent's hood over the ascetic, and sheltered him as with an umbrella; and to this day the saint's symbol is a hooded serpent's head. On the eighty-fourth day Pārśvanātha obtained Kevala jñāna seated under a Dhātaki tree near Benares.

He now became the head of an enormous community, his mother and wife being his first disciples. Followed by these, he preached his doctrines for seventy years, until at last his karma was exhausted, and, an old man of a hundred years, he reached deliverance at last on Mount Sameta Śikhara in Bengal, which was thenceforth known as the Mount of Pārśvanātha.

Pārśvanātha made four vows binding on the members of his community: not to take life, not to lie, not to steal and not to own property. He doubtless felt that the vow of chastity and celibacy was included under the last two heads, but in the two hundred and fifty years that elapsed between his death and the coming of Mahāvīra, abuses became so rife that the latter was forced to add another vow—that of chastity—to those already enumerated. This he did by dividing the vow of property specifically into two, one part relating to women and the other to material possessions. Some Jaina, however, believe that Pārśvanātha's four vows were those of non-killing, non-lying, non-stealing and chastity, that it was the promise to keep nothing as one's own possession that Mahāvīra added to these, and that it was in order to keep this vow that Mahāvīra himself went about naked.

Another reform which they say Mahāvīra introduced was the making confession compulsory instead of optional for monks. All these traditions bear out the idea that Mahāvīra was a reformer rather than a founder of his faith and order, and that the rule of Pārśvanātha had not been found in practice sufficiently stringent.

The Twenty-two Earlier Tīrthaṅkara.

We have begun our survey of Jaina legend with the birth of Mahāvīra, but no Jaina historian would do that. The Jaina firmly believe that theirs is the oldest religion in India, and delight to quote many passages¹ from the Veda which prove to them that Jainism existed before the Veda were written and cannot therefore be an offshoot of Brāhmanism, as most scholars believe. They reject the old theory² that Gautama Indrabhūti revolted from Jainism and became the founder of Buddhism, and claim Buddhism as a late offshoot of Jainism, telling the following legend to prove it. During the interval between the days of Pārśvanātha and those of Mahāvīra there lived a certain Jaina monk called Buddha Kīrti, who was well learned in the scriptures. One day he was performing austerities by the side of the river Sarayū in Pālāśa Nagara, and as he sat there he saw a dead fish floating by him. As he watched it, he reflected that there could be no harm in eating the flesh of dead fish, for there was no soul within it. This thought inspired him, the Jaina say, to found a new religion; he left his austerities, assumed red garments, and preached Buddhism.

According to the Jaina, the best way to begin the study of their history is through the stories of the Tīrthaṅkara. We have studied the lives of the two latest Tīrthaṅkara, Pārśvanātha, the twenty-third, and Mahāvīra, the twenty-

¹ See, for instance, *Jain Itihās* series, No. 1, a lecture by Lāla Benārsi Dāss, M.A., Agra, 1902.

² They declare that this mistake was never made by Jaina, only by European scholars.

fourth; but the Jaina have legends regarding each one of their predecessors.

The first Tīrthankara was born when the world had passed out of its happiest stage and was in the era of Suṣama Duṣama¹. A Rajput king had a little son born to him, whom his mother called Ṛṣabhadeva, because in her dream she had seen a bull (*ṛṣabha*) coming towards her. Ṛṣabhadeva (also called Ādinātha) taught men seventy-two arts and women sixty-four, for these have only to be skilled in domestic and not in literary and industrial crafts; but his great glory lies in the fact that he first taught men the Jaina faith. He lived for eighty-four lakhs of pūrva of time, of which he spent only one lakh of pūrva as an ascetic. Ṛṣabhadeva had one hundred sons (amongst whom was the famous king Bharata); their height was five hundred bow-shots. This first Tīrthankara attained mokṣa from Astāpada (or Kailāsa) in the modern Himālayas.

The world grew steadily worse, and in fifty lakhs of crores of sāgara of time the next Tīrthankara, Ajitanātha, was born in Ayodhyā. After his birth all his father's enemies were conquered (*jita*), hence his name, 'the invincible one'. He was born in the period called Duṣama Suṣama, and all the remaining Tīrthankara were born in the same period. His sign, which one sees on all his images in the temples, is an elephant. During his life he himself earned the title of Victorious, for he was so devout an ascetic that he was beaten by none in performing austerities. He attained mokṣa together with a thousand other Sādhus.

After thirty more lakhs of crores of sāgara Sambhavanātha, the third Tīrthankara, was born in Śrāvastī of Rajput parents. The king his father had been distressed to see the way his dominions were ravaged by plague and famine, but when he heard the good news of the boy's birth, he felt there was a chance (*sambhava*) of better times coming, hence the boy's name. He too was able to persuade a thousand

¹ *Otherwise*: Suṣama Duṣamā.


ascetics to join his community or *saṅgha*, who eventually all attained mokṣa with him. His emblem is the horse.

4. Abhinandana. The fourth Tīrthaṅkara owes his name to the fact that the god Indra used to come down and worship (*abhinanda*) him in Vanitā, where his parents, Saṁvara and Siddārtha Rānī, ruled. He attained mokṣa accompanied by a thousand monks, as indeed did all the first eleven Tīrthaṅkara except Supārśvanātha. Abhinandana has the ape for his sign; he was born ten lakhs of crores of sāgara of time after his predecessor. His height was three hundred and fifty bow-shots.

5. Sumatinātha. The legend about the fifth Tīrthaṅkara, Sumatinātha, is more interesting; he was born in Kankanapura, where his father, a Rajput named Megharatha, was king; his mother's name was Sumaṅgaḷā. The child was called Sumatinātha, because even before his birth his mother's intellect (*sumati*) was so sharpened. To prove the queen's ability, a story is told resembling that of the judgement of Solomon. An old Brāhman died, leaving two wives; both women claimed the only son as theirs, and the dispute was taken to the queen to settle, who decreed, as Solomon did (and with similar results), that the living child should be cut in two. This Tīrthaṅkara's sign is sometimes given as a red goose, but others say it is a red partridge. He was born nine lakhs of crores of sāgara after Abhinandana, and his height was three hundred bow-shots.

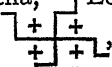
6. Padmaprabhu. Susīmā, the mother of the sixth Tīrthaṅkara, longed before his birth to sleep on a bed of red lotuses (*padma*), with the result that her son was always the colour of a red lotus, which flower he took for his emblem. His father, Dhara, was the Rajput king of Kauśāmbī. Padmaprabhu was born ninety thousand crores of sāgara of time after his predecessor; his height was two hundred and fifty bow-shots.

7. Supārśvanātha. The father of the next Tīrthaṅkara was the Rajput king of Benares; but his wife suffered from leprosy in both her sides. This dreadful disease was cured before the

child's birth, so he was given the name of *Su* (good) *pārśva* (side). His emblem is the Svastika symbol . Unlike the other earlier Tirthankara he attained moksa with only five hundred companions. Nine thousand crores of sāgara of time had elapsed since the death of his predecessor, and his height was two hundred bow-shots.

After a further interval of nine hundred crores of sāgara 8. Can- of time the eighth Tirthankara was born; his height was one hundred and fifty bow-shots. Before his birth his mother (the wife of the Rajput king of Āndrapurī) longed to drink the moon (*candra*). To assuage her craving, a plate of water was one night handed to her in such a way that the moon was reflected in it; when the child was born, he was found to be as bright and white as the moon, which accordingly became his emblem, and he was called Āndraprabhu.

Two names are given to the next Tirthankara. Owing 9. Suvi- to the peace he brought to a distracted family, all of whose dhnātha. kingly relatives were warring against one another, he is called Suvidhīnātha, for on his birth they gave up fighting and took instead to performing their religious duties (*suvidhi*); but as his teeth were so beautiful that they resembled the buds of an exquisite flower (*puspa*), he was also called Puṣpadanta. There is a dispute over his emblem: the Śvetāmbara say it is the crocodile, while certain Digambara declare it is the crab. Ninety crores of sāgara elapsed before his birth, and his height was one hundred bow-shots.

The tenth Tirthankara had a marvellous power of im- 10. Śīta- parting coolness (*śītaḥatā*) to fevered patients. Before his birth his mother laid her hand on her husband, the Rajput king of Bhaddilapura, and immediately the fever which had defied all the efforts of his physicians left him, and all his life long the saint had a similar power, hence his name, Śītaṇātha, Lord of Coolness. His sign is the Śrīvatsa svastika , or according to the Digambara, the *Ficus religiosa*. His height was ninety bow-shots,

and the interval of time between him and his predecessor was nine crores of sāgara.

11. Śreyāmsanātha.

King Viṣṇudeva, who ruled in Sīmhapurī, possessed a most beautiful throne, but unfortunately an evil spirit took up his abode in it, so that no one dare sit there. His wife, however, so longed to sit on it that she determined to do so at any risk; to every one's astonishment she was quite uninjured, so, when her son was born, he was named Śreyāmsanātha, the Lord of Good, for already he had enabled his mother to cast out an evil spirit and so do a world of good (*śreyāṁsa*). His sign is the rhinoceros; one crore of sāgara of time had intervened before his birth, and his height was eighty bow-shots.

12 Vāsupūjya.

Before the birth of the twelfth Tīrthankara the gods Indra and Vasu used to go and worship the father of the future saint, and as the father's name was Vasupūja and the god Indra used to give him jewels called *vasu*, the child was naturally enough called Vāsupūjya. His sign is the male buffalo, and he passed to moksa from his birth-place, Campāpurī, accompanied by six hundred Sādhus. Fifty-four sāgara of time had intervened, and his height was seventy arrow-shots.

13. Vimalanātha.

The sign of the thirteenth Tīrthankara is the boar. He got his name Vimalanātha, Lord of Clearness, through the clearness (*vimalatā*) of intellect with which he endowed his mother before his birth, and which she displayed in the following manner. A certain man and his wife unwisely stayed in a temple inhabited by a female demon, who, falling in love with the husband, assumed his real wife's form. The miserable man was quite unable to tell which was his true wife, and asked the king of Kampilapura to distinguish between them. It was the queen, however, who solved the difficulty. She knew the long reach that witches and only witches have, and telling the husband to stand a long distance off, challenged the two wives to prove their chastity by touching him. Both

tried their utmost, but, of course, the human wife could not reach so far, whereas the demon wife did and thus showed her real character. Vimalanātha had six hundred companions to mokṣa. Thirty sāgara of time had passed before his birth, and his height was sixty bow-shots.

There was an endless (*ananta*) thread which lay about quite powerless in Ayodhyā; but after the king's wife had given birth to the fourteenth Tīrthaṅkara, it became endowed with power to heal diseases; this event, combined with the fact that his mother had seen an endless necklace of pearls, decided the child's name. Anantanātha's birth was divided from his predecessor's death by nine sāgara of time, and his height was fifty bow-shots. His sign is the hawk, or, according to the Dīgambara, the bear. ^{14. Anantanātha.}

The fifteenth Tīrthaṅkara was born four sāgara of time after Anantanātha's Nirvāṇa, and his height was only forty-five bow-shots. His parents were the Rajput king and queen of Ratnapurī, and before his birth they exhibited such new zeal in the performance of their religious duties (*dharma*), that the child was given the name of Lord of Religion, Dharmanātha. He attained mokṣa with eight hundred monks. His sign is a thunderbolt. ^{15. Dharmanātha.}

After the nirvāṇa of the ninth Tīrthaṅkara, Suvidhinātha, the Jaina faith disappeared until the birth of the tenth Tīrthaṅkara, who revived it; on his nirvāṇa it disappeared again, but was revived on the birth of the eleventh; and this continued to be the case until the birth of Śāntinātha, the sixteenth Tīrthaṅkara, after which it never disappeared again. The parents of this Tīrthaṅkara ruled in Hastināpura three sāgara of time after Dharmanātha's nirvāṇa. It happened that plague was raging. Before Śāntinātha's birth, however, his mother was able to stay the course of the pestilence by sprinkling the sufferers with water; so when the child was born he was called Śāntinātha, or Lord of Peace (*śānti*). The special interest ^{16. Śāntinātha.}

of this saint lies in the fact that he was the first Tīrthan-kara to become a cakravartī,¹ or emperor of the whole of Bhārata (i. e. India). Śāntinātha's height was forty bow-shots, and his emblem is the deer. He attained mokṣa from Mt. Pārśvanātha in Bengal in company with nine hundred Sādhus. With the exception of four,² all the Tīrthan-kara passed to nirvāna from this hill.

17. Kun- After half a palya of time the seventeenth Tīrthan-kara
thunātha. was born in Gajapurī, where his parents, King Śivarāja and Queen Śrīdevī, reigned. Before his birth his mother saw a heap (*kuntha*) of jewels; during his life people began to show greater kindness to insects (*kunthu*), and the power of his father's enemies was stunted (*kuntha*). Kunthunātha's sign was the goat, and he was thirty-five bow-shots in height. He, like his predecessor, became an emperor, and obtained mokṣa from Pārśvanātha, but accompanied by a thousand companions.

18 Ara- Queen Devī, wife of King Sudarśana of Hastināpura,
nātha. saw a vision of a bank of jewels before the birth of her son, the eighteenth Tīrthan-kara, who was born a quarter palya of time after Kunthunātha. Aranātha was thirty bow-shots in height, his emblem is the third kind of svastika (the Nandāvartta), he was also an emperor, and he passed to mokṣa from Sameta Śikhara (Mt Pārśvanātha) with a thousand monks.

19. Mal- The nineteenth Tīrthan-kara is the most interesting of all,
lnātha. for owing to deceitfulness in a previous life this saint was born as a woman;³ having, however, done all the twenty things that make an ascetic a Tīrthan-kara, nothing could prevent his becoming one, but his previous deceitfulness resulted in his becoming a female Tīrthan-kara. She was born in Mithilā, where her parents, King Kumbera and

¹ There have been twelve of these great rulers, and these with the twenty-four Tīrthan-kara, nine Balaḍeva, nine Vāsudeva, and nine Prati-vāsudeva make up the sixty-three Great Heroes of the Jaina.

² Rīṣabhadeva, Vāsupūjya, Neminātha and Mahāvīra.

³ See p. 121.

Queen Prabhāvatī, ruled. Before her birth her mother longed to wear a garland (*mallī*) woven of the flowers of all seasons, and the gods and goddesses themselves brought the flowers to gratify her desire. Mallinātha's symbol is a water-jar, and she also passed to mokṣa from Sameta Śikhara. Her height was twenty-five bow-shots. The Digambara, who deny that any woman can pass to mokṣa without rebirth as a man, deny of course that Mallinātha could have been a woman. Another point of interest is that the time between the Tīrthankara can now be measured by years, and this nineteenth Tīrthankara was born a thousand crores of years after the eighteenth.

Before the birth of Munisuvrata, his mother, the wife of King Sumitra of Rājagriha, kept all the beautiful vows of Jainism (*su vrata*, good vows) as devoutly as if she had been an ordinary woman and not a queen; hence the child's name. His height was twenty bow-shots; he was born fifty-four lakhs of years after the last Tīrthankara. His parents, while Ksatriya or Rajputs, belonged to the Hari dynasty, whereas all the other Tīrthankara, save the twenty-second, belonged to the Ikṣvāku family. His symbol is the tortoise.

The twenty-first Tīrthankara was born in Mathurā after an interval of only six lakhs of years. His father, King Vijaya, was engaged in an apparently hopeless warfare with his enemies, but the astrologers declared that if his wife, Queen Viprā, showed her face on the city wall (this was before the time of the zenana system) the enemy would bow down (*nama*) with fear and flee away. This all happened, and the child was named accordingly. Naminātha was fifteen bow-shots in height, his emblem is the blue lotus, and he attained mokṣa from Sameta Śikhara together with a thousand ascetics.

The twenty-second Tīrthankara (like the twentieth) always represented as black; before his birth his mother, the wife of Samudravijaya, king of Sauripura, saw a wheel

20. Munisuvrata.

21. Naminātha.

22. Neminātha, or Arishta Neminātha.

(*nemi*) of black jewels (*arista*). Kṛiṣṇa and his brother Bāḷadeva lived at this time, and were cousins of Nemi-nātha's. This Tīrthaṅkara was ten bow-shots in height, and his sign was the conch shell. Unlike most of the other Tīrthaṅkara, he attained mokṣa from Gīrṇār in Kāthiāwāḍ.

The twenty-third and twenty-fourth Tīrthaṅkara are respectively Pārśvanātha and Mahāvīra.

The Followers of Mahāvīra.

Mahāvīra's
unruly
disciple
Gośāla.

The peculiar temptations with which an ascetic's life are beset are illustrated for us in the life of Gośāla, an early antinomian. He seems to have been the head of a body of unclothed anchorites, a section of the Ājīvika monks, and joined forces with Mahāvīra whilst the latter was still practising austerities before the period of his enlightenment. Gośāla, Dr. Hoernle suggests in his exhaustive article on the Ājīvikas,¹ may either have been moved by a desire to learn the tricks of Mahāvīra's trade, or else the strong stern personality of the great ascetic may have had an irresistible attraction for the weaker sensual nature. At any rate, for six years they lived together, but a permanent association was impossible between a man like Mahāvīra and one of Gośāla's tricky, unreliable disposition.

There seems no doubt that they separated owing to some act of unchastity on Gośāla's part, and this had the natural effect of opening Mahāvīra's eyes to the special temptation besetting wandering mendicants. An added element of bitterness would be caused by the disciple venturing to preach before the master felt himself qualified to do so, for whilst Mahāvīra waited twelve years before teaching his Way, Gośāla preached after only six.

It was probably owing to Gośāla's conduct that Mahāvīra

¹ *E. R. E.*, vol. i,

added the vow of chastity to the four vows of Pārśva-nātha's order, and all through the Jaina scriptures one seems to find references to this unworthy disciple. 'A wise man should consider that these (heretics) do not live a life of chastity.'¹ 'In the assembly he pronounces holy (words), yet secretly he commits sins; but the wise know him to be a deceiver and great rogue.'² A dialogue is given between a disciple of Mahāvīra's, called Ādraka, and Gośāla, in which Gośāla, like many another impenitent, tries to defend himself by finding fault with his old leader, and takes up an antinomian position: 'according to our Law an ascetic, who lives alone and single, commits no sin if he uses cold water, eats seeds, accepts things prepared for him, and has intercourse with women'³

The references to Gośāla in the Buddhist books, though slighter, bear out the same idea of his character. Dr. Hoernle mentions Buddha's well-known abhorrence of Gośāla, and tells how Buddha classified the ascetic systems differing from his own into those whose members lived in incontinency and those which could only be condemned as unsatisfying—placing Gośāla amongst the former.

Gośāla obtained this his best-known name through having been born in a cowshed, but he is also known by another name, that of Mankhali Putra, which the Jaina say was given to him because he was the illegitimate son of a monk. If there were this piteous taint in his blood it would account for his strange dual nature, his strivings, and his failure. After he left Mahāvīra, he and his followers seem to have lived in open defiance of all the laws of ascetic life, expressed or implied, and to have made their head-quarters in the premises of a potter woman in the town of Śrāvastī. There after sixteen years Mahāvīra found him and exposed his real character. Gośāla had previously tried to justify himself by adopting not only

¹ *Sūtra Kṛtāṅga*, *S. B. E.*, xlv, p. 245.

² *Ibid.*, xlv, p. 273.

³ *Ibid.*, xlv, p. 411.

an antinomian position, but also one of absolute fatalism, in which he declared that all things were absolutely fixed and so man was relieved of all moral responsibility. Now he brought forward another doctrine, that of re-animation, by which he explained to Mahāvīra that the old Gośāla who had been a disciple of his was dead, and that he who now animated the body of Gośāla was quite another person; this theory, however, deceived nobody, and Gośāla, discredited in the eyes of the townspeople, fell lower and lower, and at last died as a fool dieth. Just before the end, however, the strange duality of his nature again asserted itself, and, acknowledging that all that Mahāvīra had said against him was true, and that he had left the true faith and preached a false one, he directed his own disciples to drag his body through the town by a rope for people to spit at, and to bury him with every mark of shame.¹ This command they naturally did not carry out, nor would it have been necessary for us so long after his death to have discussed this unhappy man, but for the profound effect his life had on the formulation of Mahāvīra's doctrine.

Gośāla is of importance to those of us who are trying to understand Jainism for two reasons: the sin and shame of his life emphasized the need for stringent rules for the order; and the doctrine of absolute fatalism was shown to result in non-moral conduct. Jainism avoids this determinism, as we shall see later, by teaching that, though karma decides all, we ourselves can affect our past karma by our present life.

¹ Some Jains believe that, because he so sincerely repented before his death, he went not to hell, but to one of the Devaloka, i. e. heavens, and is now, at the time of writing, in the Twelfth Devaloka, from which he will pass in another age to be a Tīrthaṅkara.

Other Disciples.

The Śvetāmbara tell the following story of the conversion of Mahāvīra's earliest and greatest disciple, Gautama Indrabhūti. It happened that once when Mahāvīra went to the city of Apāpā to preach, a rich Brāhman was preparing to offer a great animal sacrifice, and had invited Gautama Indrabhūti and his ten brothers to be present. They heard of the new teacher, and that he was denouncing the animal sacrifice at which they had assisted, and they were very much enraged at his audacity. They therefore determined to oppose him and expose the falseness of his teaching, but felt that they must first learn more of this new doctrine. They listened to Mahāvīra's discourses, and heard the gentle, thoughtful answers he gave to all questioners, till at length, being convinced of the truth of his Way, they cast in their lot with his, and became his chief disciples or Ganadhara.¹

The Digambara give a different account of Gautama's conversion. Indrabhūti was, they say, born of Brāhman parents in a village called Gōvara, his father's name being Vasumati, and his mother's Prithvī;² he became a very learned pandit and grew extremely vain of his learning. One day, however, an old man appeared and asked him to explain a certain verse to him. Mahāvīra had, the old man said, repeated the śloka to him, but had immediately afterwards become so lost in meditation that he could get no explanation of it from the saint, and yet he felt that he could not live unless he knew the meaning. The verse contained references to *Kāla*³ and *Dravya*, *Pañca Astikāya*, *Tattva* and *Leśyā*,⁴ not one of which could Gautama understand, but being too true a scholar to pretend to a knowledge which he did not possess, he sought out Mahāvīra to ask

¹ At this time Cāndana, daughter of Dadhivāhana, king of Čāmpā, also entered the order and became the head of the nuns.

² *Sanskrit* Prithivī.

³ *Sanskrit* Kāla.

⁴ Often written *Leśā*.

for an explanation. The moment he was in the presence of the great ascetic all his pride in his fancied learning fell from him, and he besought Mahāvīra to teach him. He not only became a convert himself, but took over with him his five hundred pupils and his three¹ brothers.

The Sthānakavāsī tell yet a third story of Gautama's conversion. Indrabhūti was going to assist at a great sacrifice, but, to his surprise, he saw that all the gods, instead of going to the sacrifice, were going to hear an ascetic preach! Gautama asked who the ascetic was, and, going to meet him, was astonished at being called by his own name. He was still more astonished when Mahāvīra proceeded to answer all the unspoken questions and solve all the doubts that had been in his mind about *karma*, *jīva*, *moksa*, &c.

All sects believe that, however converted, Gautama by his intense attachment to his master, was for long prevented from attaining Kevala jñāna or Omniscience.

A sermon
by Mahā-
vīra.

The Uttarādhyayana records a sermon entitled *The Leaf of the Tree* which the Jaina say Mahāvīra preached to Gautama to try and help him to reach Kevala jñāna. It is worth while studying it closely,² for it tells us much of Mahāvīra's doctrine. Mahāvīra warns Gautama that life will end sometime, even as the withered leaf of a tree must fall to the ground when its days are done; and that its duration is as brief as that of a dew-drop clinging to a blade of grass. Only when the chances of rebirth have resulted in one's being born as a human being can one get rid of the result (*karma*) of past action. How rare is the opportunity; for one's soul might have been imprisoned for aeons in an earth, or a fire, or a wind body; or it might have been clothed with a plant, an insect, or an animal form; one might have been born in heaven or hell as a god

¹ According to other accounts there were only two brothers.

² This sermon the Jaina regard as containing the essence of their religion.

or a demon, but only to a human being is the chance of escape open. Even if one happens to be born as a man, one might not be born an Ārya but only an aboriginal or a foreigner (to whom apparently Mahāvīra did not regard the way of escape as open); or if born as an Ārya, one might not be capable or have the opportunity of intelligently hearing and believing the Law; or again, one might not have the strength of will to choose the hard path of asceticism. As Gautama grows old and frail, this priceless opportunity which comes so seldom will gradually pass away from him, so Mahāvīra beseeches him to cast away every sort of attachment that might chain him to rebirth, and, since he has chosen the path of asceticism which leads to deliverance, to press on to the very end. 'You have crossed the great ocean, why do you halt so near the shore? Make haste to get on the other side and reach that world of perfection [nirvāna] where there is safety and perfect happiness.'

In the Uttarādhyayana it is recorded that the effect of this sermon was such as to enable Gautama to cut off love and reach perfection,¹ but the Kalpa Sūtra supports the current belief that it was not till the night that Mahāvīra died that this the oldest of his disciples 'cut asunder the tie of friendship which he had for his master, and obtained the highest knowledge and intuition called Kevala'.²

Gautama survived Mahāvīra for twelve years, and finally obtained nirvāna at Rājagriha at the age of ninety-two, having lived fifty years as a monk.

It will be remembered that ten³ of Indrabhūti's brothers attached themselves to the great ascetic at the same time that he did. They, too, must have been men of strong character, for three³ of them became heads of communities.

There was another great disciple of Mahāvīra called Sudharma, who also survived him, and to whom we are

¹ *S. B. E.*, xlv, p. 46.

² *Ibid.*, xxii, p. 265.

³ The numbers vary in different versions of the story

indebted for the Jaina scriptures. The Jaina say that Gautama Indrabhūti had become a Kevalī and imparted knowledge which was the result of his own thinking, but Sudharma, not having attained omniscience, could only pass on the teaching of others.¹ He therefore wrote out what he had heard his master say and compiled twelve Aṅga, eleven Upāṅga, and various other works. All that tradition states about Sudharma could be tersely expressed on a tombstone. He was born in a little village called Kollāga, his father was a Brāhman called Dhamiḷa, and his mother's name was Bhaddiḷa. He lived for fifty years as a householder before receiving ordination from Mahāvīra, and then followed him for thirty years. After Mahāvīra's death he became head of the community, and held that position for twelve years, till he too obtained Kevala jñāna, whereupon the headship of the order passed to a disciple of his named Jambū Svāmī. It is said that Sudharma attained mokṣa when a hundred years old.

¹ This must surely be one of the earliest references to the difference between original work and compilation !

CHAPTER V

HISTORY OF THE JAINA COMMUNITY

The Four Tīrtha.

DURING Mahāvīra's lifetime he attracted a great number of disciples, both men and women, and from these grew the four orders of his community : monks, nuns, laymen and laywomen.

Chief amongst his followers were fourteen thousand Monks. monks (or *munī*) and at the head of these were eleven chief disciples or Gaṇadhara whom Jaina compare to the twelve disciples of our Lord, Gośāla the twelfth corresponding to Judas. Mahāvīra had seen in the case of Gośāla and others the special temptations and dangers which beset ascetics in their wandering life, and he resolved to combat these as well as he could by organization and regulations. He therefore divided his fourteen thousand followers into nine regular schools called *Gaṇa* and placed each school under the headship of one of his chief disciples or Gaṇadhara. The leading Gaṇadhara had five hundred monks under them, but some of the others had only three hundred or two hundred and fifty.

Gautama was at the head of a school of five hundred, and so were his brothers Agnibhūti and Vāyubhūti, his other brother Akampita¹ being at the head of three hundred scholars.

Sudharma was at the head of another school of five hundred monks.

Only two of these eleven Gaṇadhara, Gautama and Sudharma, survived Mahāvīra; the others attained Kevala jñāna and died of voluntary starvation at Rājagriha before their master's death.

¹ The Sthānakavāsī Jaina do not believe that Akampita was the brother of Gautama; they think he was only a friend.

All the present Jaina monks are considered to be the spiritual descendants of Sudharma, for the other Ganadhara left no disciples.

Nuns. Besides the fourteen thousand monks a great multitude of women followed Mahāvīra, and of these some thirty-six thousand, the Jaina say, actually left the world and became nuns. At their head (at least according to the Śvetāmbara) was Āndana, a first cousin of Mahāvīra's, or as other accounts have it, his aunt.¹

In those troublous times acts of oppression and violence must have often occurred, and it was such an act that led to Āndana's becoming a nun. Once, as a girl, the story runs, Āndana was walking in an open garden, when a wicked man named Vidyādhara saw her and, fascinated by her beauty, carried her off, meaning to take her to his own home. On his way thither he began to realize how displeasing her presence in his house would be to his wife, so, without troubling to take her back to the garden where he had found her, he abandoned her in a forest. A hillman found her weeping there, took her to Kauśāmbī and sold her to a wealthy merchant named Vṛisabhasena, who installed her in his house against his wife's will. The wife grew more and more jealous of her, for Āndana's beauty increased every day, and ill-treated her in every possible way, clothing her in rags, feeding her on broken meats, and often beating her. Mahāvīra came and preached in Kauśāmbī and poor Candana needed but little persuasion to convince her of how evil a place the world was; gladly renouncing it she joined his community and eventually became the head of the nuns.²

Laymen. Mahāvīra's third order consisted of laymen; these

¹ Āndana was the daughter of Cetaka, king of Vaiśālī; and this Cetaka was either the brother or the father of Trīśalā, Mahāvīra's mother.

² The Sthānakavāsī legend differs a good deal. Candana according to this was captured in warfare and sold by a soldier into the house where she was ill-treated.

were householders who could not actually renounce the world, but who could and did keep his rule in a modified form, while their alms supported the professed monks. The genius for organization which Mahāvīra possessed is shown in nothing more clearly than in the formation of this and the order of laywomen. These two organizations gave the Jaina a root in India that the Buddhists never obtained, and that root firmly planted amongst the laity enabled Jainism, as we have seen, to withstand the storm that drove Buddhism out of India. The laymen,¹ *Śrāvaka* or Hearers as they were called, numbered during Mahāvīra's lifetime one hundred and fifty-nine thousand men.² At the head of their order were Śāṅkhajī and Śatakaḥjī. These Hearers numbered amongst their ranks many nobles of high rank and even kings, who were delighted to thus proclaim their opposition to the priestly pretensions of the Brāhmins; nowadays the *Śrāvaka* are almost entirely recruited from the mercantile classes.

The fourth and last order consisted of devout laywomen Lay-women. or *Śrāvikā*, whose household duties prevented their becoming nuns, and who yet served the great ascetic in many ways. They numbered some three hundred and fifty-eight thousand, and at their head were two women Sulasā and Revatī. Sulasā is considered the highest type of the purely domestic woman, the faithful wife or *satī*, and the Gujarātī Jaina women sing the following verse about her in the hymn of praise to the sixteen faithful wives which they chant every morning when they get up :

Sulasā was a really faithful wife, there was no sham about her !
 She found no pleasure in worldly delights.
 If we saw her face sins would flee away,
 If we mention her name our minds are filled with joy.

Revatī is typical of the generous woman who gladly gives alms to ascetics. Once when Mahāvīra was ill (injured

¹ It is interesting to compare with these the *Gṛhastha* of the Hindus.

² The *Dīgambara* say 100,000.

through the magic fire the faithless Gośāla had thrown at him) he felt that only one thing would cure him, and that was some of the jam which Revatī made. Much as he longed for it, however, he warned his disciples that they were not to accept it unless Revatī gave it gladly, for it was the very best jam! However, Revatī was so delighted to give it, and pressed it on the monks with such eagerness, that her name has ever since been a synonym for hospitality.

*The Great Leaders.*¹

Jambū
Svāmī.

Mahāvīra was during his lifetime the head of all the four orders in his community. After his death Gautama Indrabhūti, according to some authorities,² succeeded him and continued to be the spiritual leader³ for twelve years; he was followed by Sudharma, who held office for another twelve years. Jambū Svāmī, a pupil of Sudharma, succeeded his old master and led the community for twenty-four years; he was the last Jaina to obtain Kevala jñāna, for after him both moksa and omniscience were closed to men.⁴ At the present time not only omniscience but also the degree of knowledge next below it, Manahparyāya jñāna, are lost to mankind.

Jambū Svāmī is called 'the celibate', and the following story is told of him. He was the son of a rich merchant in Rājagriha, and eight other rich merchants of the same town offered him their daughters in marriage. He (though not only already convinced through Sudharma's teaching of the higher virtue of the unmarried state, but having

¹ The following history is gleaned entirely from Jaina sources and represents what the Jaina say about themselves and their past. It was found impossible to include all the legends, so the selection was left to Jaina paṇḍits who chose those which they considered of crucial importance for the comprehension of their religion. The dates, unless otherwise stated, are those given by the Jaina.

² According to others Gautama never held office, having become a Kevalī.

³ The word the Gujarātī Jaina use for the spiritual headship is **પાર પૂજા**.

⁴ This was a sign of the degeneration of the Avasarpinī.

actually taken a vow of perpetual celibacy!) offered no resistance to his father and eight would-be fathers-in-law, but married all the eight ladies. After the eight-fold marriage Jambū returned to his father's house, which that very night was attacked by Prabhava, the bandit son of Vindhya, king of Jaipur. The doughty robber had taken the precaution to weave a spell (for he was not only a prince and a robber but also a magician), which ought to have caused all the inhabitants of the merchant's house to fall into a deep sleep; but this aristocratic spell had no effect on Jambū. When Prabhava asked the reason, Jambū explained that, as he was going to enter a spiritual career the next morning, spells had no power over him; Prabhava tried to dissuade him, and apparently their discussion aroused the eight wives of the celibate, for they joined their entreaties with his. Jambū told them many moral tales showing the superior virtues of celibacy; the ladies replied with other stories upholding the honour of the married state, but the palm lay with Jambū, for not only was he, with his parents' consent, initiated next morning by Sudharma, but in a few days Prabhava, the robber, also followed his example and renounced not only his habit of acquiring other people's property, but also his own possessions.

Jambū attained mokṣa according to Jaina authorities in 403 B. C., and was succeeded by Prabhava, the erstwhile prince, robber and magician. It was no longer possible for any one to attain mokṣa, so Prabhava (who died 397 B. C.) was not immediately released from the cycle of rebirth; yet so famous a saint must eventually attain mokṣa, though he would first have to pass through one, three, five, or at most fifteen, rebirths.

It was during this time that the two sects of Osavāla Jaina and Śrīmāla Jaina arose. It is also said that it was now that the image of Mahāvīra was enshrined at Upakeśa Pāttana. This is probably a reference to the first introduction of idol worship into Jainism.

Śayam-
bhava.

Prabhava felt that there was no one amongst the Jaina capable of succeeding him as leader, and being much impressed by the spiritual genius of a staunch Brāhman called Śayambhava, he determined to win him over. He was successful and converted him just after he had offered a great sacrifice. Though he was married, he left his wife to become an ascetic, and the little son Manaka who was shortly after born to her eventually became a Jaina ascetic also, receiving initiation at his father's hands. Śayambhava knew by his supernatural powers that his son would only live a short time, so he wrote a book for him called Daśa-vaikālīka, in which he gave a complete conspectus of the leading Jaina tenets; it is on this book (a monument of a father's love persisting even in the ascetic life) that Śayambhava's claim to fame rests.

He was followed by Yaśobhadra, who died in 319 B. C., and was succeeded by Sambhūti-vijaya, who only held sway for two years. The rule of these two was not marked by any outstanding event, but after them we come to one of the great epochs in Jaina history, which began with the leadership of Bhadrabāhu, who succeeded in 317 B. C.

Bhadra-
bāhu.

The new leader was a scholar, and Jaina credit him with the authorship of the Niryukti or commentaries on the ten canonical books, and of a book on astronomy which is named after him the Bhadrabāhu Saṃhitā. He also wrote what the Śvetāmbara Jaina consider to be their holiest work, the Upasarga Harastotra Kalpa Sūtra.

It was during the headship of Bhadrabāhu and during the reign of Candragupta¹ of the Maurya dynasty that a great famine² took place, which seems to have been of the most terrible severity. It would of course be very

¹ Candragupta (c. 322-298 B. C.), grandfather of Aśoka and first paramount sovereign of India. According to Jaina tradition he abdicated in 297 B. C., became a Jaina ascetic, and died twelve years later of voluntary starvation in Śrāvana Belgolā in Mysore.

² Dr. Hoernle suggests 310 B. C. as the date of this famine.

difficult for a starving population to support a huge body of mendicants during famine years, and as the monks were homeless and wanderers by profession, it was only sensible that they should wander where food was more plentiful. Now it is probable, as we have seen, that Mahāvira's community or saṅgha had been formed by the union of two orders of mendicants, one clothed and one naked. This difference, being outward and visible, would be always liable to recur and cause schism, and probably the fusion of the two orders had never been complete, so that the famine sufficed to sever the community along the lines of the old division.

Part of the community, numbering, the Jaina say, twelve thousand, went with Bhadrabāhu to the south of India where famine had not penetrated, whilst the other part, also amounting to twelve thousand, remained behind under the leadership of Sthūlabhadra. Sthūlabhadra was the son of Śakadāla, who had been prime minister to the ninth Nanda king; on his father's death he was offered the post, but renounced that and all earthly love to become an ascetic.

It was naturally only the more vigorous monks who undertook the long journey to Southern India, and perhaps the older and more infirm ascetics who remained at home had already been allowed to wear some clothing as a concession to their infirmities; the habit of so doing¹ would have been likely now to become general amongst them. Thus one element of division was established amongst the Jaina, that of difference in practice, and it only remained, in order to make the division permanent, that they should have a differing sacred literature. Experience has shown what a unifying force a common sacred literature has on divergent sects, and the converse is also true. For example, it is probably only their refusal to accept the Veda as sacred which has prevented the Jaina from being long ago amalgamated

¹ They seem generally to have worn white garments.

with the Hindus. This element of division was not to be lacking between the two sects of Jaina. Sthūlabhadra was, the Jaina say, keenly alive to the importance of preserving their sacred literature, and he alone had learnt (in Nepāl) the ten Pūrva and (on condition of keeping them secret) the four other Pūrva. In spite of the absence of Bhadrabāhu and his party, he called a council at Pātaliputra (modern Patna), which collected the Eleven Āṅga, but found that the Twelfth was missing. This Twelfth Āṅga contained fourteen Pūrva, which Sthūlabhadra was able to supply. When the famine was over, Bhadrabāhu returned; but he and his party refused to accept the work of the council of Patna and declared that the Āṅga and Pūrva were lost; they also declined to wear clothes. Though all this laid a very firm foundation for the schism between the Dīgambara (sky clothed, i. e. naked) and the Śvetāmbara (white clothed) when it should come, yet the split did not actually arise till A.D. 142, according to Jaina dates, or A.D. 82 according to Dr. Hoernle.

Bhadrabāhu died in 297 B.C. and was succeeded by Sthūlabhadra, who remained the head of the whole community till his death in 252 B.C.

Śruta-
kevalī.

The six spiritual leaders who followed Jambū Svāmī are called Śrutakevalī, because, though the complete omniscience Jambū Svāmī and his predecessors attained was denied to them, they possessed complete knowledge of the scriptures. They were followed by the Daśapūrvī, or

Daśa-
pūrvī.

leaders who knew the ten Pūrva of the Twelfth Āṅga.

The Great Schism.

Two schisms had already taken place during the lifetime of Mahāvīra, and two leaders had left the community. One was headed by Jamālī, son-in-law of Mahāvīra, who denied that a thing is perfected when it is begun (which some Jaina scriptures teach), and was specially annoyed when

the doctrine, to his own discomfort, was applied by a disciple to the practical question of bed-making.

The other we have already noted; it was led by Gośāla,¹ and its main tenet was Fatalism.

During the years that immediately followed the death of Sthūlabhadra three more schisms took place, seriously weakening the Jaina church. In 251 B.C. Aśādha Ācārya headed a schism called Avyakta. Four years later Aśva-mitra left the Jaina community and became head of the Kṣanikavādī; and in 239 B.C. a Jaina called Gaṅga led a fifth schism.

The great schism had not, however, as yet taken place. It is interesting to remember that Bhadrabāhu had returned from South India to be head over the whole community, even over the refractory part that had taken to clothes; that he, the staunch believer in nakedness, had been followed by Sthūlabhadra, the clothed; and that this man in his turn was followed by a leader who discarded clothing.

Mahāgiri, the next head of the community after Sthūlā-
bhadra's death, is said to have revived 'the ideal practice^{giri}
of nakedness' which had fallen into disuse. During his rule two famous Jaina books are said to have been written: *Tattvārtha Sūtra*, by Umāsvāti, and the *Pannavaṇṇa Sūtra* (one of the *Upāṅga*), by Śyāmācārya, who was himself a disciple of Umāsvāti. Mahāgiri's rule is also noteworthy for his endeavours to bring the community back to their primitive faith and practice; he was a real ascetic and recognized that under Sthūlabhadra's sway many abuses had crept into the order. It was doubtless this that had led so many of the community to drift away from it under the leaders of the schisms already mentioned. Mahāgiri was spurred on in his efforts after reform by the memory of a prophecy which foretold that after Sthūlabhadra the monks would become less strenuous in their lives. He was Sam-
defeated in his aims by the conversion of Samprati, grand-^{prati}

¹ See p. 58

son and successor of Aśoka¹ and by the disastrous effects of the royal bounty that thenceforth flowed into the community.

The legend of Samprati's conversion is given as follows by the Śvetāmbara. Suhastin was one of the leading members of the Jaina community under Mahāgiri, and he once met King Samprati in Ujjain (East Mālwa). Now in a previous birth Samprati had been a beggar and had seen Suhastin's disciples carrying sweets. When he asked for some of this confectionery Suhastin said he could only give them on condition of Samprati's becoming his disciple, so he received initiation, took the sweets, ate heartily of them and died. When, as King Samprati, he saw Suhastin again, his former birth came back to his memory, and he again became a convert to Jainism. Samprati tried to spread Jainism by every means in his power, working as hard for Jainism as Aśoka had for Buddhism: he even sent preachers as far as Afghanistan; but unfortunately he quite demoralized the monks with the rich food he showered upon them. Suhastin dared not refuse this food, for, as in his previous birth, the king laid great stress on diet and would have been irreconcilably offended if it and his superabundant alms had been refused. So the old leader of the community, Mahāgiri, saw all his hopes of winning the monks to lives of sterner asceticism overturned; and, finding that remonstrance with Suhastin was of no avail, he separated from him and withdrew to Daśārnabhadra, where he committed suicide by voluntary starvation.

Suhastin. After Mahāgiri's death Suhastin became *de jure* the leader that he had previously been *de facto*, and the Jaina account him one of their greatest spiritual heads. A strong man was needed, for the community had been much weakened by the three schisms and by the late quarrel between

¹ Aśoka was Emperor of India 273-231 B.C. The Jaina say that he was a Jaina before he was converted to Buddhism.

Mahāgiri and himself; Suhastin therefore set himself to gain new disciples, and owing to his influence many new branches of the order were formed. Perhaps new recruits were received too readily, at any rate it was under him that Avantī Kumāra, whom the Jaina cite as the typical man who found the ascetic life too hard, joined the order. Avantī, the son of a rich man and brought up in luxury, could not bear all the suffering and hardships which fell to his lot as a monk. He dared not return to the world, so, to put an end to a position which he found intolerable, he committed suicide by fasting. His relatives built a magnificent temple on the spot where he died, and the Jaina say that this was the temple of Mahākāla in Ujjain, which is now, however, one of the twelve most famous Śaiva temples in India. Poor Avantī's story is still quoted as a warning not to enter on the mendicant life without counting the cost, and he is known as Avantī Sukumāra—Avantī the delicate.

Suhastin was succeeded by Susthitasūri in 177 B. C. Susthitasūri. Under him, according to the Jaina, their name of Nirgrantha-gaṭṭha was changed to that of Kalikagaṭṭha in honour of the krores of times the leader repeated the secret mantra taught him by his guru.

Indradinna, who followed Susthitasūri, is famous, not for anything that he did, but because the great Jaina saint Kalikācārya flourished under his rule.

The Jaina tell many stories of Kalikācārya and the occult powers that his great learning gained him. It was owing to these powers, they believe, that he was able in 61 B. C. to destroy the dynasty of Gardabhila. Kalikācārya's sister was a nun, and she was once carried off by King Gardabhila. The saint went to a Scythian king and implored his assistance, but the king was afraid of attacking so powerful a sovereign as Gardabhila, especially as he was under the peculiar protection of the goddess Rāsabhī, who was able by the witchery of her singing to make it impossible for any one to approach within fourteen miles of the king.

Kalikācārya could, however, on his part produce wealth by magic, and by this means he persuaded the Scythian king to come to his aid with an army. They encamped at a safe distance of about fifteen miles from King Gardabhila, and when his protecting goddess began to sing, all the Scythian army shot arrows at her mouth and filled it so full that she was unable to utter a sound. The spell being broken, Gardabhila was easily captured, and Kalikācārya's sister released. The king Gardabhila was eventually forgiven and set at liberty; he betook himself to a neighbouring forest, where he was finally devoured by a tiger, to the total extinction of his race.

Kalikācārya is, however, specially remembered through the dispute which continues to this day about the keeping of Pajjusana,¹ some Jaina sects holding that it should begin on the fourth and some on the fifth day of the month Bhādrapada. The difference arose in this way: Kalikācārya once visited the king of Penthā (in the Dekkan) and asked him to come and listen to the discourses he was going to deliver at Pajjusana. The king said he would have come if it had been any day but the fifth (in those days Pajjusana only lasted for one day), but that being a special festival of Indra which he was bound to keep, he asked the saint to postpone the fast till the sixth. The ascetic, while declaring any postponement impossible, offered to arrange to hold it one day earlier, on the fourth of Bhādrapada. This was accordingly done, and ever since then some sects² have begun the fast on the fourth and some on the fifth. The importance they give to this difference reminds one of the old ecclesiastical dispute about the date of Easter.

Siddha-
sena
Divā-
kara.

According to the Jaina a learned ascetic, Siddhasena Divākara, the son of a Brāhman minister, lived about this

¹ Or Paryuṣaṇa, the sacred festival at the close of the Jaina year.

² The Tapagaccha observe the fourth, the Sthānakavāsī the fifth day, the Añcalagaṇḍha sometimes the fourth and sometimes the fifth. Occasionally owing to differing astrologers all sects observe the same day as the beginning of the fast.

time at the court of King Vikramāditya.¹ There was another equally learned ascetic called Vṛiddhavādī, and these two were anxious to meet and discover whose learning entitled him to be regarded as the superior of the other. At last they did encounter each other, but unfortunately they met in a jungle where the only judges they could find to decide their cause were ignorant village cowherds. Siddhasena, fresh from the Sanskrit-loving court, began the dispute, but used so many Sanskrit words that the cowherds had no idea what he was talking about, and quickly gave the palm to Vṛiddhavādī who spoke in the simplest language and quoted many a shrewd rural jest and proverb; so Siddhasena had to accept Vṛiddhavādī as his conqueror and guru. Siddhasena, however, still proud of his Sanskrit, formed the plan of translating all the Jaina scriptures from Māgadhī (a language understood by the common people) into Sanskrit: but his guru showed him the sin it would be thus to place them out of the reach of ordinary folk, and as penance for the very idea he wandered about for twelve years without uttering a word. His importance to Jainism lies evidently in his failure to Sanskritize either the language or the scriptures;² but he is also credited with the conversion to Jainism of King Vikramāditya of Ujjain and of Devapāla, king of Kumārapura. He is supposed to have died about 57 B.C.

Two other events are supposed to have happened about this time, the defeat of the Buddhists in a great argument by a famous Jaina controversialist, an ascetic called Ārya

¹ Vikramāditya, according to tradition, was king of Ujjain, and 'the golden age' of Sanskrit literature is said to have coincided with his reign. He is now considered by many scholars to be a purely legendary monarch.

² There is said to be always a marked difference between the speech of a Brāhman and a Jaina, since the former use as many Sanskrit words as possible, and the latter, especially the Sthānakavāsī, use the simple vernacular.

Khaputa who lived in Broach, and the founding of Śatruñjaya¹ in the state of Pālitānā.

Vajrasvāmī.

The next spiritual leader² of great importance for our purpose was Vajrasvāmī, the last and greatest of the Daśa-pūrvī. It was in his time that the sixth schism took place. A Jaina *sādhū* called Rohagupta³ taught that there are not seven but only three constituent elements of the earth, viz. : Jīva, Ajīva and Nojīva; the schism is accordingly called the Nojīva schism and is believed to have arisen in A. D. 71. A seventh schism, led by Gosta Mahāl, also took place under Vajrasvāmī's rule. The Jaina believe that Vajrasvāmī was able to call up at will a magic carpet which conveyed him and his friends to any distance, and that once by its means he transplanted the whole community from a famine-stricken district to the town of Purī. The more enlightened Jaina say that this carpet really represents some modern mode of locomotion (steam engine, motor car, or aeroplane) the secret of whose construction Vajrasvāmī had anticipated. Vajrasvāmī had a famous disciple, Āryaraksita, who had originally been a Brāhman and had studied all knowledge at Benares. His mother spurred him on to study the Jaina Pūrva, and whilst doing so he was converted to Jainism and learnt from Vajrasvāmī the whole of the nine-and-a-half Pūrva. He is famous amongst the Jaina for having arranged the Sūtra into four divisions that they might be the more easily understood.

Vajrasena.
The Great Schism.

We now come to the great division of the community. Vajrasvāmī was followed by Vajrasena, and under his leadership the Digambara finally separated from the main community. The new Head had not the personality of his

¹ Śatruñjaya, the Jaina say, was built by a monk who had the power of rising through the air, and by a disciple of his who had the power of creating gold. This fortunate conjunction of talents has resulted in one of the loveliest temple cities in the world.

² Indradinna had been followed by Dinnasūri, and he by Sīmḥagiri, and then came Vajrasvāmī.

³ Rohagupta had a disciple called Kaṇāda who was, according to the Jaina, the founder of the famous Vaiśeṣika philosophy.

predecessors, and was probably not strong enough to hold the balance between two contending parties; at any rate the Digambara now hived off. Differing dates are given for the separation: the Śvetāmbara believe it to have taken place in A. D. 142, the Sthānakavāsī in A. D. 83, whilst Dr. Hoernle places the date about A. D. 79 or 82.

The Śvetāmbara declare that the opposition sect was really founded (like many another sect since ') in a fit of temper, and give the following account of how it occurred. A certain Śivabhūti, who had been in the service of the king of Rathavīrapura, decided to become a Jaina ascetic. On the day of his initiation the king gave him a most costly and beautiful blanket as a farewell present. Seeing how over-fond he was of it, his guru advised him to return the gift, but he refused; whereupon, to save him from the snare, the guru during his absence tore the blanket into small pieces. Śivabhūti was so angry when he found what had happened that he declared that if he might not keep his blanket he would keep no covering at all, but would wander naked through the world like the Lord Mahāvīra himself. His first two disciples were Kaundinya and Kattavīra. His sister Uttarā also wanted to follow him, but, seeing that it was impossible for a woman to go about nude, Śivabhūti refused to allow her to join him and declared that no woman could attain moksa without rebirth as a man.

The probability is that there had always been two parties in the community: the older and weaker section, who wore clothes and dated from Pārśvanātha's time, and who were called the Sthavira kalpa (the spiritual ancestors of the Śvetāmbara); and the Jina kalpa, or Puritans, who kept the extreme letter of the law as Mahāvīra had done, and who are the forerunners of the Digambara.

The five main tenets of the Digambara in which they oppose the Śvetāmbara views¹ are: that the Tirthankara

¹ They also differ on many points of ritual and custom.

Differences between Svetāmbara and Digambara. must be represented as nude and unadorned, and with downcast eyes; that women cannot obtain mokṣa; that Mahāvīra never married; that once a saint had obtained Kevala jñāna he needed no food, but could sustain life without eating; and finally the great point over which the split occurred, that ascetics must be entirely nude, a decision which condemns the one or two Digambara ascetics now existing to live in the strict seclusion of a forest, somewhat to the relief of the reformers of their sect, who are thus saved from their interference.¹

Hari-
bhadrā
Sūri. There were several spiritual leaders of no great moment who followed Vajrasena,² but the next of real importance was the great Hariḥbhadrā Sūri. Hariḥbhadrā was originally a learned Brāhman and inordinately proud of his knowledge. He was converted to Jainism through hearing a Jaina nun named Yakani recite a śloka which Hariḥbhadrā could not understand; the nun referred him to her guru, but the guru refused to explain it unless the inquirer first received initiation as a Jaina monk, which he accordingly did. Two of Hariḥbhadrā's nephews, Haṃsa and Paramahaṃsa, became his disciples, and later on he sent

¹ The Digambara also differ on certain historical details. The following, according to some authorities, is the list of Ācārya who came after Jambū Svāmī; this list carries their records up to A. D. 216. Viṣṇu, Nandimitra, Aparajita, Govardhana and Bhadrabāhu, who all knew the twelve Aṅga. These were followed by Viśākḥācārya, Paustilācārya, Kṣatriya, Jayasena, Nāgasena, Siddhārtha, Dhṛitisena, Vjaya, Buddhimāna, Gaṇadeva and Dharmasena; all these eleven knew eleven Aṅga and ten Pūrva Nakṣatra, Jayapāla, Pāṇḍu, Dharmasena and Kaṃśācārya, who followed, knew only the texts of eleven Aṅga. Then came four men, Śubhadeva, Yaśobhadrā, Mahīyaśa and Lokācārya, who knew only one Aṅga.

² His immediate follower was Candrasūri, under whom the name of the community was changed from Koḍigaccha to Candragaccha, only to be renamed Vanavāsīgaccha under the next leader, Sāmantabhadrāsūri, owing to that ascetic's love of living in the forest.

Mānadeva was the next Head of the community. He was waited on by four goddesses, and composed many mantras (called *śāntistotra*), against the plague that raged in Tāxilā. He was followed by Mānatuṅga, the author of the Bhaktāmarastotra. This stotra of forty-four verses was so powerful that each verse when repeated could break open a locked door!

them disguised to study Buddhist doctrines in order to refute them on their return. The Buddhist monks, however, were suspicious of the orthodoxy of these new inquirers and drew images of the Tirthankara on the steps of their monastery to see if they would tread on them. But the two Jaina boys neatly turned the tables by adding the sacred thread¹ to the sketches and so making them representations of Buddha; this done, they trod on them happily enough. Enraged at this insult to their great leader, the Buddhist monks slew the lads. Haribhadra, maddened at their loss, determined to slay all the monks, some 1,444, in boiling oil by means of his occult powers, but was stopped in time by his guru.² He repented deeply of his hasty resolve, and to expiate it he wrote no less than 1,444 books on various subjects, some of which remain to this day.

Siddhasūri³ was the next great head of the community; Siddhasūri. he was the grandson of a Prime Minister of Śrīmāla (once the capital of Gujarāt) and the cousin of the famous Sanskrit poet Māgha. Siddhasūri's conversion happened on this wise. After his marriage he became a great gambler, and his wife grieved sorely over his absences from home. One night she was sitting up as usual waiting for his return, when her mother-in-law, seeing her weeping, asked her to go to sleep and said she would sit up for her son. When Siddhasūri returned long after midnight, his mother refused to open the door and told him to go and spend the night anywhere he could gain a welcome, for there was no admittance for him there. Deeply hurt, he sought entrance at the only open door he could find, which happened to be that of a Jaina Apāsaro.⁴ The sādhus were all sitting on the floor,

¹ The Jaina never wear the sacred thread as the Buddhists do. The Brāhmins of course always wear it from their eighth year.

² Bhandarkar gives a different account in his *Search after Jaina MSS*, 1883, p. 141, where it is said that Haribhadra actually killed the monks. This the Jaina indignantly deny.

³ His date is variously given as A.D. 536 and 539.

⁴ The name given to a Jaina meeting-house and monks' lodging.

recalling what they had learnt during the day, and their head, the gargariṣi, as he was called, told him that before he could join their company he must become a sādhu too. Siddhasūri instantly resolved to do so: he obtained his father's permission, though with great difficulty, and was initiated on the following morning¹. He studied Jainism deeply and became a great scholar, writing a commentary on the Upadeśamālā of Dharmadāsaganī. He then wished to study Buddhism and asked the gargariṣi's permission to go to a Buddhist monastery for this purpose. The gargariṣi agreed, though with misgivings, but stipulated that if ever Siddhasūri felt he was being drawn to the Buddhist faith, he should come back and see him at least once before he joined their order. It fell out as the gargariṣi had feared; the Buddhists were so struck with Siddhasūri's learning that they proposed that he should turn Buddhist and become their Ācārya. Remembering his promise, he returned home to see the gargariṣi once again; he was, however, engaged, and asked Siddhasūri to read a certain book, the Lalitavistara by Haribhadrasūri, whilst he waited. As he read it, repentance overtook him; he was again convinced of the soundness of the Jaina faith, sought forgiveness from the gargariṣi, performed the penance imposed and became a sound Jaina. Eventually he rose to the position of Ācārya and strove by every means in his power to spread the faith.

Śīlaguṇa-
sūri.

The biographies of the successive leaders of the community need not detain us, but about two hundred years later there arose a great sādhu named Śīlaguṇasūri, who is famous as the restorer of the Cāvadā dynasty. Once when wandering as a sādhu in the jungle between Wadhvān and Kadīpātana he saw a cradle hanging from a tree with a baby in it. By his knowledge of palmistry he at once discovered that this forlorn child would some day be a king. The child's mother appeared and told him that she was the

¹ The Jaina now wish to institute a period of testing and training before a candidate can obtain initiation.

widow of the vanquished king of Gujarāt, Jayaśikhara, and that the child's name was Vanarāja. Śīlagunasūri went to the neighbouring city and told the Jaina laymen of his discovery and of his belief that this child would one day be a king, and advised them to bring him up as a Jaina to the advantage of their faith. It all fell out as Śīlagunasūri had foretold, and when, grown to manhood after some years of outlawry, Vanarāja defeated his enemies and recovered the crown, he called Śīlagunasūri to his court, declared his intention of reigning as a Jaina king, and built the temple of Pañcāsārā Pārasanātha which still stands in Pātana.

An Ācārya named Siddhasena once had a dream in which he saw a lion's cub on the roof of a temple; by this sign he knew that whoever should come to him during the following day would be capable of becoming a great sādhu. The next day a clever lad called Bappa appeared, and Siddhasena asked him if he would like to stay in the Apāsaro and study with him. The boy agreed, and the boy's father too was quite content, until he learnt that Siddhasena wished to turn his son into a sādhu. The father's chief objection was that, as the boy was an only son, his own name would die out, but this was overcome by adding the father's name to the son's and calling him Bappabhattī. Bappabhattī as a sādhu was most zealous for the faith. Once he saw a boy weeping in a Jaina temple, who told him that he and his mother (one of the wives of the king of Kanauj) had been driven out through the intrigues of a co-wife. Bappabhattī arranged for the boy's comfort and assured him that he would one day be king of Kanauj. When this happened, the young king called Bappabhattī to his court and assisted Jainism in every possible way by building temples and Apāsārā. Bappabhattī declined to stay long in the morally enervating atmosphere of a court, but during his second visit was enabled to save the king from the toils of a nautch girl. Visiting Bengal, Bappabhattī won over a reigning prince to the Jaina faith. Later he met a Buddhist preacher

whom he defeated in a discussion, thereby gaining for himself the magnificent title of *the Lion who defeated the Elephant in argument*. After spreading the faith in many other ways, he died in A. D. 839.

Śīlāṅgā-
cārya.

Passing over other leaders of less importance, we come to Śīlāṅgācārya,¹ the dates of whose birth and death are uncertain, but who was alive in A. D. 862. He wrote commentaries on each of the eleven Aṅga, but unfortunately only two of these remain.

Abhaya-
devasūri.

In A. D. 1031 a boy of sixteen, named Abhayadevasūri, was made head of the community; he wrote commentaries to supply the place of the missing nine commentaries of Śīlāṅgācārya.

Hemā-
cārya.

Some sixty years later was born the famous Hemācārya² or Hemaçandrasūri, who became Head or Ācārya in A. D. 1121. He wrote a comparative grammar of six of the Prākṛits, with which Siddharāja, the reigning king of Gujarāt, was so delighted that he placed it before him on an elephant and took it to his treasury in state. The next king, Kumārapāla, was converted to Jainism through Hemācārya's influence. This monarch, besides building magnificent temples, endeared himself still more to his Jaina subjects by prohibiting the killing of animals throughout his dominions. Under Kumārapāla Jainism became the state religion of Gujarāt, and its head-quarters were no longer to be found in the district of Bihār its birthplace, but were transferred to the dominions of this Jaina king. Hemācārya continued his literary labours throughout his long life, and it is said that before his death in A. D. 1184 he had written 35,000,000 śloka on such differing subjects as religion, history and grammar. As Hemācārya wrote chiefly in Sanskrit, his name is held in high honour by educated Hindus as well as Jaina. No Ācārya since Hemaçandra has ever wielded so great an

¹ Or, Śīlāṅkācārya.

² Dr. Jacobi gives Hemaçandra's dates as A. D. 1088 or 1089-1173, *E. R. E.*, vi. 591.

influence;¹ he is called the 'Omniscient of the Kaliyuga', and with his name we may fitly close our account of the early Heads of the Community

Epigraphic Corroboration.

In our study of the Jaina tradition with regard to Mahāvīra and his successors we have incidentally touched the outstanding points of Jaina history as accepted to-day by European scholars. Not long ago all statements made by the Jaina about themselves were received with the gravest suspicion, but the inscriptions which have been deciphered at Mathurā and elsewhere so corroborate the Jaina account that it would seem well worth while to collect and collate their annals and legends as material for that Jaina history which, owing to the incompleteness of our knowledge, cannot yet be written in full.

The events on which in the meantime most scholars are agreed, and which are borne out in the Jaina history that we have studied, include the existence of the Pārśvanātha order of monks prior to Mahāvīra; the birth of Mahāvīra somewhere about 599 B. C. and his death about 527 B. C.; and the remarkable spread of Jainism under Suhastin in the third century B. C., which, as Dr. Hoernle² points out, is corroborated not only by their own pattāvalis,³ but also by an inscription of Khāravela on the Khandagiri rock near Cuttack, which shows that by the middle of the second century the Jaina had spread as far as Southern Orissa.

There is a still earlier inscription dating from about 242 B. C. referring to the Jaina, the edict of Aśoka, the great Maurya king who lived in the third century B. C., which is cited by Vincent Smith.⁴ He says in the second part of the seventh 'pillar' edict which he issued in the twenty-ninth year of his reign:

¹ An English-speaking Jaina has written of him thus: 'He was manly and profound and wiser even than Shakespeare, and had a memory far surpassing that of Macaulay.'

² *J. A. S. B.*, 1898, p. 48.

³ Lists of the succession of teachers.

⁴ *Aśoka* (Rulers of India series), pp. 192, 193.

‘My Censors of the Law of Piety are employed on manifold objects of the royal favour affecting both ascetics and householders, and are likewise employed among all denominations. Moreover, I have arranged for their employment in the business of the Church (*saṅgha*) and in the same way I have employed them among the Brāhmins and the Ājīvikas, and among the Jains also are they employed, and, in fact, among all the different denominations’

This, as Dr. Buhler says, shows that the Jaina occupied a position of no small importance even at that date.

The inscriptions in Mathurā dating from the first and second century A. D. also go to prove the trustworthiness of the Jaina historical traditions enshrined in the Kalpa Sūtra, for they show the same divisions and subdivisions of the Jaina schools, families and branches as the Kalpa Sūtra recorded,¹ and they also mention the Kautika² division (founded by Susthita) which belonged to the Śvetāmbara sect, thus proving the early date of the schism.

After the schism the next great event in Jaina history was the birth of Hemaçandra, his success in winning over to Jainism Kumārapāla (perhaps in A. D. 1125) and the resulting change of the Jaina head-quarters from Bihār, its birthplace, to Gujarāt, which since that date has been the chief centre of Jaina influence.

The legends, however, throw light for us on much of the intervening time, witnessing as they do to the conflicts between Jainism and its two great rivals, Brāhmanism and Buddhism

The Later Sects.

Under the rule of Hemaçandra Jainism reached its zenith, and after his time its influence declined. Brāhman opposition grew stronger and stronger, and the Jaina say that their temples were often destroyed. Constant dissensions amongst themselves divided the Jaina community into numberless sects such as the Punamīyāgaçha, the

¹ J. G. Buhler, *The Indian Sect of the Jainas*, London, 1903, p. 43.

² Hoernle, *J. A. S. B.*, 1898, p. 50.

Kharataragaçcha, the Añcalagaccha, the Sārdhapunamīyā-gaccha, the Āgamīkagaccha and the Tapagaçcha.¹

Thus weakened, Jainism could ill withstand the Moham-medan deluge which swept over India in the twelfth and thirteenth centuries. Jaina temples were razed to the ground, their sacred books burnt and their monastic communities massacred. Buddhism was simply swept out of India proper altogether by the storm, but, as we have already noticed, Mahāvīra's genius for organization now proved the salvation of his community. Firmly rooted amongst the laity, they were able, once the hurricane was past, to reappear once more and begin to throw out fresh branches.

One trace of their suffering still remains in the way the Jaina guard their sacred books in Treasure Houses (often underground) to which no alien can gain admittance.

The next outstanding event in Jaina history was the rise of the non-idolatrous sects. The Sthānakavāsī love to point out the similarity of dates between their rise, which was a true Reformation as far as they were concerned, and that of the birth and work of Martin Luther in Europe. They arose not directly from the Śvetāmbara but as reformers of an older reforming sect.

Loṅkā Śā was the name of an Aḥmadābād Jaina belonging originally to the Śvetāmbara sect, who employed several clerks to copy the Jaina scriptures. About A.D. 1474 a Śvetāmbara sādhu named Jñānājī asked him to copy several sacred books for him: whilst reading these, Loṅkā Śā was struck with the fact that idol-worship was not once mentioned in them. He pointed this out to Jñānājī and others, and a sharp controversy arose between them as to the lawfulness of idolatry. In the meantime a crowd of pilgrims going to Śatruṅjaya arrived in Aḥmadābād and were won over to Loṅkā Śā's side, but unfortunately they had no sādhu amongst them. At length

¹ This last is the most important sect. It is ruled by twelve Śrīpūjya, the chief of whom has his seat in Jaipur.

88 HISTORY OF THE JAINA COMMUNITY

a Śvetāmbara layman named Bhānaji was convinced and decided to become a sādhu. As there was no guru obtainable, he ordained himself and became the first Ācārya of the Lonkā sect. The office of Ācārya might almost be said to have become hereditary in his hands, for though, of course, he had no descendants, yet he himself selected from the Lonkā sādhus the one who should fill the office of Ācārya on his death; his successor did the same, and this custom exists amongst the Lonkā Jaina down to the present day.

The
Sthāna-
kavāsī
sect.

Some of the members of the Lonkā sect disapproved of the lives of their sādhus, declaring that they lived less strictly than Mahāvīra would have wished. A Lonkā layman, Vīrajī of Surat, received initiation as a sādhu and won great admiration through the strictness of his life. Many from the Lonkā sect joined this reformer, and they took the name of Sthānakavāsī¹ whilst their enemies called them Dhundhīā².

The present writer had the pleasure of meeting the Ācārya of the Sthānakavāsī sect, a gentleman named Śrī Lālaḥ, whom his followers hold to be the seventy-eighth Ācārya in direct succession to Mahāvīra. Many sub-sects have arisen amongst the Sthānakavāsī Jaina, and each of these has its own Ācārya, but they all unite in honouring Śrī Lālaḥ as a true ascetic. Excepting on the crucial point of idol-worship, the Sthānakavāsī differ very little from the Śvetāmbara sect out of which they sprang, often indeed calling themselves Sthānakavāsī Śvetāmbara.

¹ Those who live in Apāsarā (not in temples).

² Searchers. This title has grown to be quite an honourable one.

CHAPTER IX

THE LIFE STORY OF A JAINA

THE importance of being born a man is early emphasized in Jainism; for the moment a child is born, if it be a boy, a brass tray is beaten by the proud father or other relatives in order to announce the happy event, and also, they say, to get the child used to noise from the first and to ensure that it shall never be frightened. ^{Baby-hood.}

Whether the child be a girl or a boy, the exact moment of its birth is noted, that the astrologer may later on be able to draw its horoscope, on which its future marriage will depend.

The baby is then bathed in water and its little mouth is washed with wool dipped in a mixture of sugar-cane water and melted butter.

If the child be the first-born son of the household, the parents send presents of such things as sugar, sweets and fruits to their friends, but of course no such extravagance is indulged in if it be a girl.

When the little mite is five days old, its friends bind white threads round its neck, its hands and its feet for luck, and send presents of cooked sweetmeats to their friends. ^{Fifth day.}

The Jaina believe that a boy's whole future is decided the night that he is six days old, and on that night Mother Chatṭhī is worshipped. A little stool in the sleeping-room is covered with a piece of white cloth, and on it are placed a white sheet of paper and a white pen, a lamp of melted butter is lighted, and then some relative takes the baby on her lap, covers its head, and worships both the stool and its contents before the family retire to rest. When all is quiet they believe that Chatṭhī or Vidartha will come and write secretly on the paper a description of the sort of fortune that will meet the ^{Sixth day.}

child during life, and the length of time it will live, but no one is ever able to see, much less decipher, the mystic writing.

Ninth day.

On the ninth (or with some sects the eleventh) day after the child's birth the mother is bathed. After the bathing she stands so as to face the sun and shakes from her finger a drop of kanku (turmeric).

Naming ceremony.

When the baby is twelve days old, it is named with much ceremony. In a silk *sārī* (the shawl-like overdress of Indian women) are placed some grain, the leaf of a *pipāḷa* tree, a copper coin and a *sopārī* nut, and then four boys (or, if the child be a girl, four girls) are called, and each seizes a corner of the *sārī* and begins to rock it. The baby meanwhile is lying in the arms of the father's sister, and as the children rock the *sārī* and sing

‘*Oḷi jhoḷi pīpāḷa pāna*
Phaie pādium [Rāmji] nāma,’

the aunt at the right moment declares the child's name, and of course also gives it a present; for while all the world over the profession of aunt is an expensive one, it is nowhere more so than in India.

Fifteenth day.

Fifteen days after the child's birth, the mother goes to the river to fill the water-pots for the house. She takes with her seven different kinds of grain and a cocoa-nut. Arrived at the river, she lights a tiny earthenware saucer containing *ghī*, splits open the cocoa-nut, and, after arranging the grain in seven rows, she fills a water-pot from the river, and then, picking up one of the seven rows of grain, she puts it in her lap, and as she walks home carrying the filled water-vessel, she scatters the grain.

Hair-cutting.

The next thing of great importance is the cutting of the child's hair. This is done when he or she has attained either the third, fifth, seventh, or ninth month of its first year. (The particular month is not of great importance, provided it be an uneven number.) The barber is called, and after the operation is over, he is given a special present, and a lucky mark is made on the child's forehead.

On some auspicious day during the early months the feeding ceremony (*Abotana*) takes place, at which the father's sister again presides, but this time she gains, instead of giving, a present. The aunt takes the baby on her lap and places some dudhapāka¹ on a rupee, and seven times over takes some of this and places it in the child's mouth, whereupon the father makes her a present.

In another ceremony, *Gotrījhāraṇām*, which takes place when the child is three (or sometimes five) months old, the aunt is once more the gainer. This time all the women of the household join in preparing specially dainty food in readiness for a feast, and then place on a stool some grain, some sopārī nut, some small copper coins and a silver coin; the baby is made to bow to this collection, and then the father presents the piece of silver to his sister and feasts all his friends. Very much the same ceremony is repeated when the child goes to school in either his fifth or seventh year.

The whole thought of a household in India seems to an outsider to centre round marriage and motherhood, and all the steps that lead up to them are marked with ceremonials. The age of betrothal (*Sagāi*) is steadily rising, and though it varies in different localities, a boy among the Jaina is usually betrothed about fifteen or twenty and a girl somewhat earlier. The parents on both sides look out for a suitable match, and when one has been discovered, the girl's father sends to the boy's father as a token of his intentions a cocoa-nut and a rupee, and a priest is called in to mark the forehead of the boy and his relatives with a cāṇḍalo or auspicious mark. A lucky woman (i.e. one whose husband is living and who has never lost a child) or a virgin then takes the cocoa-nut and marks a cāṇḍalo on it and on the rupee, and the boy's father summons all his friends to a feast, to which each of the guests brings a cocoa-nut. After two or three days a present,

¹ A favourite Indian dainty resembling milk pudding.

consisting of a cocoa-nut and ten rupees, is sent back to the girl's house as a sign that all goes well.

This, however, is only the beginning of the presentations, and in a few days another gift from the boy's house follows, consisting of a complete costume in silk (*sārī*, skirt and bodice), five rupees in money, half a maund of crude and half a maund of refined sugar; hidden in the refined sugar are two rupees. Not to be outdone, the father of the girl sends something, though of less value: his gift consists of half a seer of crude and half a seer of refined sugar and the two rupees returned.

Jamaṇa. Then follow two children's parties (*Ṭamaṇa*). First the boy's father invites the little fiancée and some other children to a feast and gives her three silken garments, and afterwards the girl's father invites the boy and some children to a feast in his house and makes him a present.

Samura-ta. After a short interval the boy's father sends two more sets of silk clothes and some ornament worth perhaps Rs. 300, and the girl's father replies with a substantial tip to the lucky servant who has brought the gift.

Lagana-patra. By this time the parties are beginning to think of the actual wedding. An astrologer is called in who decides when everything will be auspicious and fixes the day, and this date is written in old ink and carried by some children from the bride's house to that of the boy's parents. When the bridegroom's dwelling is reached, the child who bears the paper is placed on a stool, and one of the ladies of the house comes and takes the paper from him and gives him sugar in return. All the children are feasted, and that night auspicious songs are sung in both houses.

On either the fifth or the seventh day after this five 'lucky' women wreath the future bride and bridegroom with flowers and rub them with powder.

Maṇḍa-pakriyā. About three days before the actual wedding ceremony a booth or mandapa is erected, when appropriate songs are

sung, and dates and sugar are divided amongst those who are present. The carpenter who is to erect the booth brings with him a special piece of wood, and on it is placed a green stick and some fruit, all of which are carefully placed in the hole dug for one of the poles that support the booth. A Brāhman next mixes together some curds, milk and sopārī nut, repeating as he does so appropriate mantras, and the bridegroom takes this mixture in his right hand and pours it over the pole of the booth. For a week from the date of the erection of the booth all near relatives of the bride and bridegroom are feasted.

One of the most popular of the Hindu gods is Ganeśa, the remover of all hindrances, and at wedding times he is worshipped, not only by the idol-worshipping, but even by the non-idolatrous, sects among the Jaina. Accordingly the day after the erection of the booth even Sthānakavāsī Jaina bring an idol of Ganeśa to the mandapa. A heap of grains, sopārī, rice and wheat is arranged on a stool covered with a white cloth, and Ganeśa is placed on the pile. Then around the stool they place twenty-five lādus in heaps of five, and twenty-five dates, and when this is done, two virgins carrying cooked rice in their hands come and worship the idol and mark it with auspicious marks. The relatives have also been summoned to come and worship Ganeśa, and they obey, bringing both wheat and rupees with them to offer to the idol. (After the wedding the paternal aunts of both bride and bridegroom will have the right to these rupees.) The bride and bridegroom are seated on stools near the god, and now a 'lucky' woman takes four pieces of wood, dips them in oil, and touches the bride and bridegroom's heads with them. The paternal aunt plays an important rôle in the wedding, as she did in the other ceremonies, and she now comes forward and ties an iron ring on the bridegroom's *čotalī*¹ and gives him two rupees, and then an uncle of each of the couple lifts them down from

¹ The lock of hair that most Hindus leave uncut.

their stool and gives them a few rupees. Sometimes seven lucky women come to the pair whilst they are still standing on the stool, and seven things are poured into their laps.

Ukaradi
Notari.

Occasionally on the night after the booth was erected girls go outside the great gate of the house and, after singing auspicious songs, dig a little hole in which they place small copper coins and grains, carefully covering them afterwards with earth, and then re-enter the house singing.

Čaka.

About this time also the girls of the family go to a potter's yard and mark his wheel with red powder and throw rice on it. The potter gives them some pots, which they bring back to the booth and place near the idol of Ganeśa.

Wedding
day.

When the actual wedding day arrives, the family goddess is worshipped, and fourteen girls are fed. The potter is again visited, and in exchange for a present of some three pounds of wheat, some dates and a cocoa-nut he provides four water-pots. Either the bride or the bridegroom is now seated in the booth, and 'lucky' women come and either bathe them or else content themselves with at least bathing a toe. The all-important aunt now comes forward and ties a silver ring where the iron one had been in the boy's hair, and the maternal uncle gives some money to the lad and lifts him down from the stool.

The bridegroom is then dressed in his most magnificent clothes, and, carrying a cocoa-nut in his hand, goes on horseback in procession towards the bride's house, but is met half-way by a procession from thence.

The actual marriage ceremony takes place after sunset, and is the occasion for some mild horse-play. The bride's sister, for instance, goes out to meet the bridegroom's procession, bearing a water-pot and a cocoa-nut. She makes the auspicious mark on the forehead of the bridegroom and then pinches his nose, and the groom's party put some rupees in the water-pot. Some one then lifts the bridegroom down from his horse, and the lad raises the garlands from the doorway and passes in.

The bridegroom and his friends feast at some house quite close to the bride's house, ladies present him with four lādus, and the barber powders his toe and then washes it. Sometimes the bride also goes and receives a sārī and some rupees whilst the bridegroom is feasting. When the dinner is over, the groom mounts his horse and goes to a temple to worship, and then returns to the bride's house.

The bride, who is now sitting behind a curtain, spits betel-nut juice at the bridegroom, whilst his mother-in-law marks him with the auspicious cāndalo, and then throws balls made of rice and ashes over him, and also waves water in a vessel round his head. Tamboḷa
chāṇṭa-
ṇām.

The bridegroom next takes his seat in the booth, and his friends bring his gift of clothing and ornaments, and after showing them to the committee of leading Jaina in the town (Mahājana), give them to the bride's friends. The bride and bridegroom are now sitting side by side under the booth, and, after they have shaken hands, her sārī (shawl) is tied to his scarf, and he gives her some rings and other jewellery. The father and mother of the bride then offer some clothing and jewellery, and the father washes the hand of the bridegroom whilst the mother washes the bride's hand, and when this is finished, the mother places the hand of the bride in that of the groom.

In the centre of the booth a special fire has been lit, round which the boy and girl walk four times from left to right, the boy offering handfuls of sopārī nut to any lucky women he sees. The Brāhman cooks who are present and the mother-in-law offer sweetmeats to the couple, who, however, must refuse to take them. The young pair next go to the bride's house and worship her gotrīja, and then to the house where the bridegroom had been staying and worship his gotrīja, after which the bride returns to her house laden with lādus, dates, rupees, and the kernels of four cocoa-nuts. Kanyā-
dāna.

The feasting is kept up for three or four days, and then the bride's parents summon the Mahājana, and in their presence give a suitable quantity of ornaments and clothing to the bridegroom, who distributes money in charity. After this is done, the bride's parents give her leave to go and live in the bridegroom's house.

As the bride leaves her home, she marks its walls with the imprint of her hands dipped in red powder; and when the couple pass the marriage booth, they stop at the stool and mark one of the groom's party with the auspicious mark, a sārī being presented to the bride. The bride gets into the carriage holding a cocoa-nut, and a cocoa-nut is also placed under the wheel of the carriage in such a way that it shall be crushed and broken when the carriage starts. The moment this happens, the pieces are picked up and offered to the bride with four lādus and two brass vessels, and the wedding ceremonies are completed.

The first
child

The whole position of the new daughter-in-law will depend on her bearing children, and the young mother is guarded in many ways from the supposed influence of evil spirits before and after the child's birth.

Rākhaḍī
ban-
dhana.

One of these protective ceremonies takes place during the fifth month, when the husband's sister binds a little parcel done up in black silk by a white thread to the wrist of the expectant mother. In the parcel are a cowrie shell, a ring of iron, a piece of black silk, some earth from the junction of three roads, some dust from Hanumān's image and seven pulse seeds. (Some Jaina prefer the parcel to be done up in green or red or yellow silk rather than black, which they regard as unlucky.) If the husband had no sister living, a priest would be called in to tie on the parcel, and in return would expect enough food to last him for a day. Whilst tying on the parcel, he would probably bless the woman in words that might be translated: 'Auspicious time, auspicious junction of the planets, happiness, welfare, freedom from disease, good:

let all these be yours without hindrance.' No man older than the husband is allowed to be present at this ceremony, and it is considered better for the husband not to be in the house at the time of any of these functions. The father and mother of the girl feast all their relatives at this time; and from now on the expectant mother is not allowed to do any drudgery or hard work about the house.

A very important ceremony takes place on some auspicious day in the seventh month. The bride's mother sends special clothes for the occasion, and the bridegroom's relatives also give presents, including three pounds of rice. The expectant mother fetches seven water-pots, and then goes and worships the gotrija. Then the auspicious direction for that particular day being settled, she is taken to a room facing that quarter and there bathed, whilst she sings and is fed on sweetmeats. A little boy is also brought into the room and seated beside her whilst she bathes, and is afterwards presented with a rupee by the bride's parents. The girl's own mother, or her representative, comes into the room whilst she bathes, and parts the young wife's hair; she is then dressed in the special clothes sent by her parents, her hands and feet being coloured red. A rich piece of cloth is spread outside the bathing-room, and on this the girl steps very slowly and majestically, bearing a cocoa-nut in her hands. For every step her father will have to give a present to the ubiquitous husband's sister, but the gifts progressively decrease in value, for whereas the first step will cost her father a rupee, the next will be valued at only eight annas, the third at four, and so on. When the edge of the carpet is reached, the husband's relatives offer the wife one rupee and throw over her balls of ashes and rice.

She then sits on a stool near the family goddess, and some milk is poured out on to a plate, which she drinks; the two

fathers give her two rupees, and she also asks her mother-in-law for some money. Her husband's youngest brother then makes the auspicious red mark on her forehead and slaps her seven times on her right cheek, for which kind office the girl's parents pay him handsomely in rupees! The husband's sister plays yet another part, for she now ties a silver and gold thread on the young wife's right hand (which she will take off, however, the next day). A lucky woman then presents rice, lotus seed and a pomegranate to the girl, who gets up and bows to her mother-in-law and other elders as a sign that the ceremony is complete.

The next day the young wife receives sweetmeats from her father's house and distributes them amongst her husband's relatives, and on the third day she goes to her own old home and stays there till the child is born. She does not usually return to her husband's house till the child is three months old, and then the maternal grandfather makes a handsome present of jewellery.

Death
cere-
monies.

When a Jaina seems to be dying, his relatives summon a monk or nun to preach to the patient. As the ascetic is not allowed to sit, he cannot preach for very long at a time, so a devout layman or laywoman may be called in to supplement his work. In a case the writer knew, where a Jaina lady was dying of consumption, this religious instruction was given for three hours a day for twenty-two days.

As death approaches, the patient is urged to take the vow¹ of giving up all attachment to worldly things and of abstaining from all food. Enormous sums are given in charity by the dying man or his relatives to ensure his happiness in the next world. (Recently in the writer's town, for instance, one gentleman gave Rs. 70,000 on his death-bed, and the sons of another, who was killed in a railway accident, immediately gave Rs. 15,000 in their father's name.) Then the name of Mahāvīra is repeatedly whispered in the dying man's ear, till all is over.

¹ See Santhāro, p. 163.

As soon as death has taken place, the body is moved from the bed and placed on the floor, which has been previously covered with a preparation of cow-dung to make it hallowed ground. The corpse is so arranged that the face of the dead is turned towards the north, and a lamp filled with ghī is lighted beside him. In memory of the deceased even animals are made happy, for sweets are given to the pariah dogs of the village and grass to the cows; nor are the poor forgotten, for grain is distributed amongst them.

Directly a Jaina dies, all his relatives weep as loudly as possible, and so advertise the fact that death has taken place. If it be a woman who has died, she is dressed in her best, probably in a sārī with a gold border, a silk bodice, and a petticoat of silk. Formerly these things used to be burnt with her, but nowadays they are removed before the actual burning takes place, so the corpse is swathed with green cloth from knees to waist underneath the silken garments. If the corpse be that of an ordinary widow, she is dressed not in silk but in black, but if the woman had been what is known as a *veśā* widow (i.e. one under thirty whose husband had died whilst she was still a little child), her corpse is not dressed in black.

Funeral
cere-
monies.

When a man dies and leaves a widow, her ivory bangles are broken, one of them being tied to the bier and the other taken to the river by some women. Even if the wife he leaves behind be a virgin, she must take off her jewels and wash off the red auspicious mark from her forehead, and never use either again. She is not, however, always compelled to wear black garments, abstain from sweetmeats, or sleep on the floor, until she attains womanhood.

The corpse in the case of a man is dressed only in a loin-cloth, a costly cloth being wrapped over all. Four coconuts, a ball of flour and four small flags are placed on the bier, and two annas are put in the dead man's mouth, which will later on be given to the sweepers as rent for the ground on which the corpse is burnt.

The dead body is now lifted on to the bier and carried by near relatives to the burning-ground, where a pyre has been arranged, which is lit by the son of the dead man. Women can follow the bier no further than the threshold of their house.

The fire to light the funeral pyre is taken from the house, and special attention is paid by the relatives and friends to the manner in which the fire is carried from the dead man's home to the burning-ground. If it is carried in a cup, it is an intimation that the feasting and funeral expenses generally will be moderate, but if the fire is carried on a plate, it is a sign that a great feast will be given.

Curiously enough, as the Jaina carry the corpse to the burning-ground, they call aloud 'Rāma Rāma',¹ just like ordinary Hindus, but the writer has been assured that they are not then thinking of the god Rāma of the Rāmāyana, but simply use the word as synonymous for Prabhu or Lord, and in their own minds are thinking each of his own particular god.

When the body is burnt to ashes, most of the relatives return, but one of the party goes to a potter and gets a water-pot, and the next-of-kin fills it four times at the river and pours it over the ashes four times, and after the fourth time he leaves the pot lying there.

On the second day after the death the near relatives all go to the Apāsaro and listen to sermons.

¹ They do not, however, use these words as an ordinary salutation. Jaina, when they meet, greet each other with the words *Juhāra* or *Jayajñendra*; Brāhmans usually say *Jayajaya*, other Hindus *Rāma Rāma*; Mohammedans *Salām*; while, in Gujarāt at least, the Christian greeting is *Kuṣaḷatā*.

CHAPTER X

THE JAINA LAYMAN AND HIS RELIGIOUS LIFE

The Twelve Lay Vows.

THE Jaina, though they do not know of any dynamic power such as would give a man strength to keep his promises, nevertheless firmly believe in the helpfulness of taking vows.¹ Through these, they say, a man is aided towards keeping the third jewel, that of Right Conduct, and by failing to take them he acquires karma from which they might have saved him.

We have seen that it is only after he has made some progress in the upward path that a man wishes to take these vows,² though after a certain time he is able to keep the spirit of the vows without needing to renew the vows themselves. Not only must the candidate have reached the fifth step, but he must also have attained to firm faith in a true Tirthankara, true guru, and true religion.

Further, he cannot take any vow unless he has first re-nounced five faults (*Pañca Aticāra*) and so has no doubts (*Śaṅkā*); no desire to belong to another faith (*Kāṅkṣā*); no questioning about the reality of the fruits of karma (*Vitigicchā*); undertakes not to praise hypocrites (*Paraṣā-khaṇḍa paraśaṁsā*); and not to associate with them (*Para-pākhyaṇa santhana*).

If all these conditions be fulfilled, the man may take the first vow (*Prāṇātipāta viramaṇa vrata*), promising never intentionally to destroy a jīva that has more than one sense. This vow would not prevent a king leading an army

Pañca
Aticāra.

The five
Anu-
vrata.
i. Prāṇā-
tipāta
vira-
maṇa
vrata.

¹ Other Indians also believe strongly in the virtue of the Jaina vows. It is said, for instance, that the mother of Mr. Gāndhī, the South African leader, though herself a Vaiṣṇava, persuaded her son before he left Rājkot for England to vow in front of Pūjya Beṇarājī, a famous Jaina sādhu, that he would abstain from wine, flesh and women.

² See p. 187.

in defence of his kingdom, but would prevent one's fighting with a lunatic, or a blind man who had hurt one unintentionally. The vow also forbids the killing of weak creatures like mosquitoes and any other troublesome insects, and prohibits acting as 'agent provocateur'.

The man who takes this vow must avoid five faults in the treatment of animals: he must never tie an animal up too tightly; beat it unmercifully; cut its limbs; overload or overwork it; or neglect to feed it properly.¹

The vow is infringed by planning to kill any one, even if the evil purpose be never carried out. It also forbids animal sacrifice, the Jaina arguing that, if mokṣa be attained by sacrifice, we had better sacrifice our fathers and mothers! If an animal is in pain, it is not permissible to kill it in order to end its sufferings, for who knows that it will not suffer worse things in the next life?

The reason the Jaina give for their horror of killing (hiṃsā) is not, as some say, the fear of being haunted by the dead animal's ghost, but the realization that every jīva has two bodies, Kārmana and Taijasa, and also a third which may be Audārika (i. e. human or animal) or Vaireya (i. e. a demi-god or a hell-being). Every jīva (save a Siddha) forms round it through its karma a body, which is called its kārmana body, and also another invisible body, taijasa, which at its death will enable it to assume a new form; these two unseen bodies are indestructible and loathe being separated from the third body, which is destructible, be it audārika or vaikreya. If, therefore, we destroy a living body, it is like destroying the beloved home of the taijasa and kārmana bodies.

The actual words used in taking this first vow are, in the case of Sthānakavāsī Jaina, mixed Gujarātī and Māgadhī, and might be translated:

'I will desist from destroying all great lives such as Trasa jīva (i. e.

¹ It would surely seem advisable to quote these five faults in the publications of the Indian Society for the Prevention of Cruelty to Animals.

lives of two, three, four and five senses, either knowingly or intentionally, excepting offending lives living in my body which give pain; but I will not with evil intent destroy vermin or lunatics, and I also vow not to destroy minute one-sensed lives. As long as I live I will not myself kill; nor cause others to kill; nor will I kill by mind, speech, or body.

Thus have I taken the first vow, so I must know the five Atiçāra concerning it, but I must not commit them. I repeat them in their usual order: binding, killing, mutilating, overloading, wrong feeding.'

Another thing forbidden by this vow is the burying of people in a trance; for, as the Jaina sagely remark, it is very likely to kill them!

The Jaina prophesy that certain penalties will be accumulated by acting contrary to this vow. For instance, if a man commit murder, he may die even in this life in an untimely fashion. (The British Government has a knack of seeing that this prophecy is fulfilled!) He may also be drowned, or become a leper, or lose his hands and his feet, if not in this birth, at least in the next.

The second vow (*Mṛiṣāvāda viramaṇa vrata*) of the Jaina ii. Mṛiṣā-
layman is directed against falsehood or exaggeration. In a ^{vāda}
country where the women live in purdah, one can see how ^{viramaṇa}
easy a thing it would be to spread untrue or exaggerated ^{vrata.}
reports about them; and so a man who has taken this vow must never tell lies about any girl, including his own daughter, never for example, in order to marry her well, saying that she is younger or prettier than she is, or denying her bodily defects; he must likewise be careful never to speak against a prospective bridegroom. The vow is also concerned with commercial honesty, and forbids a man, for instance, when selling cows or buffaloes to say that they give more milk than they actually do, or when selling land and houses to describe the boundaries or the number of trees on the estate falsely. If the man taking the vows is a banker, he must keep any deposit honestly and give it back when demanded, even if no receipt be producible. If he have to take part in the courts or in the *Pañca*,¹ he must never give false evidence.

¹ Village Council.

Now this vow is notoriously difficult to keep, and so Jaina laymen are advised always to guard against five things: rash speech, revealing secrets; running down one's wife; giving false advice; and cooking accounts. (In this list the Dīgambara substitute forgery for false advice.)

When one meets a dumb man, or a man with a bad stutter, one knows that he has broken this vow of truthfulness in a previous life.

The actual words of the vow might be rendered :

'I take a vow not to utter great falsehoods, such as lies concerning brides, cattle, estates, deposits, and [not to bear] false witness. I will abstain from all such lies. As long as I live . . . [and then it goes on as in the first vow down to] the five Aticāra, which are rash speech, revealing secrets, speaking ill of one's spouse, giving bad advice, falsifying accounts or forging documents.'

iii. Adat-
tādāna
viramaṇa
vrata.

Stealing or taking what is not given is renounced in the third vow (*Adattādāna viramaṇa vrata*), which includes stealing from a house, taking from bundles, highway robbery, opening any one's lock with one's own key, or appropriating lost property. In especial, a man is warned never to buy stolen property, never to encourage another in thieving, never to act seditiously, to smuggle or to work in any way against the Government, not to use false weights or measures, to adulterate goods or to sell them false to sample. The penalty for breach of this vow is either to be born in a condition of poverty or (if the offence was very rank) in a state of actual servitude.

A free translation of the actual words used in taking the third vow might run :

'I take a vow not to thief in any of the following ways not to steal from a house, not to steal from a bundle, not to steal on the highway, not to open another's lock, not to appropriate lost property. I will abstain from such forms of thieving. I take a vow not to steal, except in things relating to trade and things belonging to my relatives which will not give rise to suspicion As long as I live [and then as in the other vow to] the five Aticāra, which are buying stolen property, encouraging others to thief, committing offences against Government, using false weights and measures, adulterating or selling goods false to sample.'

The vow of chastity (*Maithuna viramaṇa vrata*) follows, iv. Maithuna viramaṇa vrata. by which a man promises to be absolutely faithful to his own wife at all times and never to allow any evil thoughts in his own mind about goddesses. The vow may be broken in five ways: consummating marriage with a young child, or forming a temporary connexion with a widow or other woman whom it is impossible truly to marry; unfaithfulness before marriage; match-making and marriage brokerage; excessive sexual indulgence; and lastly, evil talk. The breaking of this vow carries with it penalties too horrible to put on paper. Many of the enlightened Jaina are beginning to feel very strongly the evils of early marriage; and here again one would venture to suggest to them that their protest cannot be fairly termed an innovation when the abuse of early marriage is expressly forbidden in this vow.

The Jaina have shrewdly realized that the true way of increasing our wealth is by curbing our desires. The fewer things we allow ourselves to use, the fewer our desires become, and, safe within the circumscribing walls we ourselves have built round our potential possessions, we find not only peace of mind but also safety from many temptations. Why should we steal when we already have all we desire, or why cheat and defraud in the race for wealth, if we already are as wealthy as we will ever allow ourselves to become? After all, few people forge or gamble to gain money to give in alms. When we remember that the Jaina creed has forced its holders to become a commercial people, we see the special value this vow of limitation, *Parigraha viramaṇa vrata*, might have, if it were really lived up to. Unfortunately it has not been kept sufficiently to prevent the name of Banīyā being considered a synonym for a money-grubber.

The vow may be translated :

‘I take a vow not to possess more of the following things than I have allowed myself; a certain fixed quantity of houses and fields, of silver and gold, of coins and grain, of two-footed or four-footed

creatures, furniture and plenishing. Beyond this limit I will regard nothing as my own possession. As long as I live I will not myself regard in body, mind, or speech things beyond these as my own. . . . [The five Atiṇḍāra are] transgressing the limit fixed in houses and fields, silver and gold, coins and grain, two-footed or four-footed creatures, furniture and plenishing.'

The man who takes this vow promises that he will never allow himself to retain more than a certain fixed quantity of houses and fields, gold and silver, cash and corn, servants and cattle, furniture and plenishing. The vow is broken by passing beyond the self-prescribed limits by means of such devices as banking the superfluous money in a daughter's name, or substituting four big houses for the four small houses originally agreed on. As a proof of how this vow is observed the Jaina are fond of quoting the recent case of a Mr. Popata Amaraṇḍa of Cambay, who when quite a poor man had promised that he would never possess more than 95,000 rupees. He became a very successful man of business, but as soon as he had made the prescribed number of rupees, he gave to the building of temples or the founding of animal hospitals all the extra money he made.

These five vows are called the five Anuvrata, and they resemble in their content, as we shall see, the five great vows a monk takes. If a layman keeps all five Anuvrata and has also abandoned the use of intoxicants, animal food, and honey,¹ he possesses the eight primary qualities of a layman and is rightly called a Śrāvaka.

The three
Guṇa-
vrata.

The first five vows are followed by three *Guṇavrata*, which 'help' the keeping of the first five vows.

¹ Honey seems to the Jaina to resemble himsā, the depriving a jīva of his house, and, moreover, by the brutal way in which honey is gathered in India by burning a torch under the comb, the bees and their eggs are destroyed. Jaina are therefore most interested to learn that Europeans actually build houses for bees in which the arrangements are so efficient that the eggs and bees are not injured when the honey is removed, and also that sufficient food is left to the bees. So strongly do the Indian villagers feel about their own destructive way of taking honey, that they have a proverb: 'The sin incurred in destroying one honey-comb is as great as that accumulated by destroying twelve villages.'

We saw how the Jaina believe that the limitation of vi. desire curtails sin by limiting the motives for sinning; ^{Diśivrata} they also believe that setting bounds to one's travels (^{pari-}*Diśi-māṇa* ^{māṇa.} *vrata parimāṇa*) curtails sin by restricting the area in which one can sin.

The vow taken runs :

'I fix a limit of height and depth and circumference. If I have to pass this limit, willing and in my body, I vow not to indulge any of the five āśrava. . . . [The five Aticāra are] transgression of the limit above, below or around, altering the position of the bounds fixed by increasing one and decreasing the other, and proceeding further when a doubt arises as to the limits.'

It is only laymen who take this vow. A sādhu does not vow that he will limit the possible places to which he may wander, for the farther he wanders the fewer intimate friends he can make; and friendship is forbidden to a sādhu, lest it lead to love. But he does promise never to make his wanderings an excuse for luxury by sitting in a boat, a carriage, a cart, or a train, or riding on a horse.¹ Breaking this vow leads to excommunication.² A sādhu of the Tapagac̣ṭha sect travelled constantly by train and was therefore excommunicated. He still continues to go by rail wearing sādhu dress; but seeing him in a train

¹ The writer had an opportunity not long ago of seeing how strictly the ascetics keep this vow. An aged nun was very ill, and the community was most anxious that she should go and see an English lady doctor. She refused to be conveyed to the hospital by carriage or in a litter, and at length in despair her friends asked the writer to request the doctor to go and see her at the Apāsaro.

² Excommunication of sādhus is still fairly common ; for instance, a Sthānakavāsī sādhu in Rājkot bit his guru and was excommunicated in consequence. The Sthānakavāsī laymen ordered a coat and trousers to be made for him and forced him to abandon his sādhu dress and don these. They then gave him a railway ticket to Thān (a station about forty-four miles distant) and sent him away. They told the writer that they could do this because this cannibal *bonne bouche* had been enjoyed in a native state ; they would have been afraid to act so sternly in British territory. This sādhu repented most deeply and implored forgiveness in Rājkot, but the laymen refused it. In other towns he was, however, acknowledged as a sādhu, and he died wearing sādhu dress.

no Jaina layman of any sect will acknowledge him as a religious person or salute him.

The layman vows not to go beyond set limits, such as Ceylon in the south, the Himalayas in the north, England in the west, and China in the east. The vow can be broken in five ways: by climbing too high; descending too low; going obliquely; increasing the limits fixed; and forgetting these limits.

vii. Upa-
bhoga
pari-
bhoga
pari-
māṇa.

The second of the assistant vows, *Upabhoga paribhoga parimāṇa*, is intended to help people to keep their vows against lying, covetousness and stealing, for it limits the number of things a man may use.

This vow is taken in words somewhat as follows:

‘I take a vow of indulging only to a certain fixed extent in things to be enjoyed once and in things to be enjoyed from time to time, such as towels, things for cleaning teeth, the anointing of oneself with oil or such like, washing oneself with soap, bathing, clothing, besmearing oneself with saffron, sandalwood, &c.; decorating, incense-burning, drink, eating of sweetmeats, of rice, pulse, nutritious things (milk, butter, ghī and the like), vegetables, indulging in sweet drinks (such as grape-juice, sugar-cane juice), ordinary meals, drinking-water, sleeping on beds, [eating] raw things containing lives, and other miscellaneous things. I have fixed certain limits in respect of the above twenty-six things. In transgression of these limits I will never indulge in things to be enjoyed once or from time to time with a view to seeking pleasure therefrom. I will observe this vow as long as I live; and I will not go beyond the limit for personal enjoyment, in mind, speech or body.

As a layman, I must have knowledge of the five following Atiṭṭhāra, and avoid acting according to them, and I repeat them in their usual order: Eating things containing life; eating things partially animate and partially inanimate, eating things having some remnants of life in them (such as partially ripe fruit, the unripe part having life but not the ripe part); eating highly spiced things; eating things in which the greater part has to be wasted (such as sugar-cane).

I, a layman, must have knowledge of the fifteen Atiṭṭhāra concerning means of livelihood, and must avoid putting them in practice. I repeat these in their usual order: Burning a kiln; cutting jungles or getting them cut; making carts and selling them; receiving rent of houses; digging the earth; trading in ivory; in hair (such as fly-whisks); in liquid things; selling poison; dealing in sealing-wax; owning a mill or working with a machine; mutilating or cutting the limbs of animals;

burning jungles : wasting the water of a pond, spring or lake : taming (dogs, cats, and such) obnoxious animals and selling them.'

In practice a man frequently agrees only to use twenty-six things, viz : a towel ; tooth-brush ; fruit ; soap ; water for washing ; wearing apparel ; tilaka (mark on forehead) ; flowers ; ornaments ; incense ; drinking-vessels (nowadays these include tea-things) ; sweetmeats ; wheat and grain ; peas ; ghī ; oil and milk ; vegetables ; dried fruit ; dinner ; drinking-water ; pāna, sopāri, &c. ; conveyances, railway trains, and horses ; boots ; beds, tables, chairs, &c. ; anything unmentioned that turns out to be really necessary ; anything that has no life. The grouping of this list is very curious, and under the last two items considerable latitude is allowed to creep in ; it is only through these, for instance, that any books are permitted.

In trying to keep this vow one must be on one's guard about both food and commerce: for with regard to food, one might sin through eating unripe vegetables, or eating ripe and unripe together, or partaking of food that needs a lot of fire to cook it, or food like sugar-cane of which only a small portion is eaten and the greater part has to be thrown away ; of course onions, potatoes, and all roots, being inhabited by more than one jīva, must never be eaten. In the same way one vows to be very careful, in choosing a profession, to avoid any business which involves the taking of any life, however low in the scale. One should therefore never be a blacksmith, a limeburner, or a potter, or follow any other trade in which a furnace is used, for in a fire many insect lives are destroyed ; wood-cutting also often involves the accidental death of many minute lives, so a Jaina should never cut down a forest ; in the same way he must never make a railway carriage, or even an ordinary cart, for railway trains sometimes run over people¹ and often run over animals and insects.

¹ Especially in India where railway employees *will* go to sleep with their heads on the rails !

One must never sell artificial manure (as it is sometimes made of the bones of dead animals), or take any contracts for building houses or sinking wells that involve much digging (for one might dig an insect in two). One has to be very much on one's guard if one thinks of selling anything : one must never sell ivory (for that might be made of elephants' tusks), or butter or honey (the latter involving the destruction of bee life), or fur or hair (lest any jīva should have been pained), or sealing-wax (for insects might be killed by it). A Jaina may not sell opium or any poison (lest the buyer should use it to take life), neither may he sell mills (for machinery causes many insect deaths). He is very hampered with regard to agriculture : he may not dig, burn weeds in a field, drain water from land, wells, or tanks (lest fish should die), or even rent land that has been drained by some one else. All of these restrictions on trade and agriculture have had the very doubtful benefit of forcing Jaina more and more into the profession of money-lenders ; but the last clause of the vow has certainly proved beneficial, for it forbids slave-owning and the keeping of any animal or woman for any cruel purpose, and is considered so important that it is rehearsed every day.

viii.
Anartha
daṇḍa
vrata.

The eighth vow, the *Anartha daṇḍa*, is designed to guard against unnecessary evils. It runs :

'I take the vow called Anartha Daṇḍa Viramaṇa, which has four divisions: not to do the two evil meditations, not to be careless about keeping or using weapons, not to persuade people to do evil.'

The vow contains four divisions: first, one promises (*Apadhyāna*) never to hope that evil may befall some one else, or to think evil of any one; next (*Pramāda caryā*), to be as careful as possible not to take life through carelessness, but to cover all oil, milk, or water in which a fly might be drowned; again, remembering the injuries that are often accidentally inflicted through weapons, one promises (*Himsādāna*) not only to keep as few actual weapons as possible but also as few knives or other things that could

be used as weapons ; finally one promises (*Pāpōpadeśa*) never to use one's influence for evil or to persuade any one else to do so. In keeping this vow five special faults must be guarded against, the vow being broken if one writes an immoral book, sells evil medicines, or indulges in evil conversation ; if one takes part in buffoonery ; indulges in vile abuse ; leaves one's guns lying about when loaded or in any way is careless about them ; or lastly, if one thinks too much about things to eat or drink.

The remaining four of the layman's twelve vows are called *Śikṣāvṛata*, and they are all intended to encourage the laity in the performance of their religious duties.

The four
Śikṣāvra-
ta.

The ninth vow is taken in the following words :

ix. Sāmā-
yika.

‘ I take the ninth, Sāmāyika, Vow which teaches me to avoid all evil actions. I will sit in meditation for forty-eight [minutes], ninety-six, or whatever period I may have previously fixed upon. Whilst I am sitting in meditation I will not commit, or cause any one to commit, any sin in the space of the whole world by mind, speech, or body.’

A man hereby promises to perform Sāmāyika, i.e. to spend at least forty-eight minutes every day in meditation, thinking no evil of any one, but being at peace with all the world, to meditate on what heights one's soul may reach. One may observe as many periods of forty-eight minutes as possible (e.g. ninety-six minutes or one hundred and forty-four), but forty-eight minutes is the least unbroken period one may spend. A Jaina should engage in Sāmāyika every morning, afternoon and evening, but of these the morning Sāmāyika is considered the most important. Whilst doing it, one must neither sin oneself, nor cause any one else to sin, but, sitting with one's legs crossed, one should fix one's gaze on the tip of one's own nose. (Nowadays, however, Jaina quite often just sit or stand comfortably whilst they are doing it.) The usual place for Sāmāyika is the temple or the Apāsaro (there used to be an Apāsaro in every man's house). If an idol be there, they kneel in front of it, and if a guru be present, kneel before him and ask his permission. Three

times they kneel (*pañcāṅga*) in front of idol or guru, and three times also they perform *āvarṭana*, i. e. make a circle before their faces from the right ear round to the left ear, holding a mouth-cloth or other piece of material in front of their mouths, and repeat the *Tikkhutto*, which may be translated :

‘ Making āvarṭana from the right ear to the left three times, I salute and bow, and I worship and adore you ; you are a guru [or a god], you are auspicious, you do good, you are full of knowledge, so I serve you.’

If no image and no guru be there, the Jaina kneel towards the north-east (in which direction they believe the country of Mahāvīdeha, where certain Tīrthaṅkara live, to be situated) and then ask permission of the first of these, the Sīmādhara,¹ before repeating the Tikkhutto. During the forty-eight minutes they not only meditate but also read the scriptures, and at the end of the forty-eight minutes they repeat the particular pāṭha for closing Sāmāyika which refers to five special faults which may be committed during meditation, namely ; failing to control thoughts ; mind ; actions ; failing to observe the fixed time ; and not repeating the pāṭha correctly.

The tenth vow, *Deśāvakaśika vrata*, which resembles two that we have already discussed, is taken in the following words :

‘ I take the tenth vow called Deśāvakaśika. I will not go beyond the limit fixed by me in any of the four directions in mind or body, and will not open any of the five āśrava [channels] for sin. In the limit that I have fixed I will not enjoy any of the things which I have vowed not to enjoy. I will not transgress nor cause others to transgress it by mind, speech, or body ; and I will not enjoy such things in mind, speech, or body for one day and night.’

In taking this vow a man promises for one particular day to still further contract the limits he has undertaken not to transgress, and he may bind himself during that day

¹ Sīmādhara was the earliest Tīrthaṅkara from the land of Mahāvīdeha, just as Rīṣabhadeva was the first in Bhārata (India).

never to go outside the Apāsaro or the village, and only to have one meal, or to drink nothing but water. At the same time he promises that he will spend longer in meditation. He must guard against infringing the vow by extending the number of things used; borrowing some one else's things; sending a servant to fetch things or asking some one he meets in the road to do so; or by making signs and so asking even without words; or by throwing stones to attract people's attention and then getting them to fetch it.

We have seen how Mahāvīra realized the importance of connecting the laity closely with the ascetics, and how this close connexion saved Jainism when Buddhism was swept out of India. The eleventh vow, *Posadha vrata*,^{xi.} is one of the links that bind the two sections of the Jaina community together, for the taking of it compels a layman to spend some of his time as a monk. He promises that for twenty-four hours he will touch neither food, water, fruit, betel-nut, ornaments, scents, nor any sort of weapon, and will commit no sort of sin, but observe celibacy. He further promises that by day he will only wear three cloths (a cloth over his legs, one over his body, and a mouth-cloth), and that at night he will use two cloths only (one spread above him and one below him).

Devout laymen usually perform *Posadha* four times a month, but those who hope eventually to become *sādhus* observe it six times a month at least.

The *Digambara* keep this vow more strictly than any other Jaina, for they begin to observe it the night before the twenty-four hours fixed (i. e. they keep it for two nights and the intervening day), and during all that time they never even touch water. Neither do they go to an Apāsaro, but choosing some lonely place they read the scriptures and meditate there.

The other Jaina go to their Apāsaro, read the scriptures, sing the praises of the Tirthankara, and ask questions of

their sādhus—in fact, as a Jaina friend said to the writer, 'We use the time to cram the points of our religion'.

In keeping this vow there are five faults which must be avoided: neglecting to search the clothes for vermin; failing to remove it carefully out of harm's way when found; any other carelessness which may result in injuring insect life; not fasting as one has vowed; and allowing oneself to sleep in the day instead of meditating. The keeping of this Posadha vow is considered one of the highest of religious duties, and at the solemn yearly fast of Pajju-sana even careless people keep it most strictly. As a rule it is more scrupulously observed by women than by men.

The following is a literal translation of the actual words used when this vow is taken:

'I take the eleventh vow called Posadha, in which I promise to abstain for twenty-four hours from food, drink, fruits, sopārī, sex enjoyment, from wearing ornaments (gold, silver, or diamond), from wearing a garland or anointing my body. I will not use weapons, or a heavy club, or any destructive missile. This I will observe for twenty-four hours and will not infringe it myself, nor cause others to infringe it, in mind, body, or speech.'

xii. Atithi The twelfth vow, or *Atithi samvibhāga vrata*, which the
.samvi- Digambara call the *Vaiyā vrata*, runs as follows:
bhāga
vrata.

'I take the twelfth vow, the Atithi samvibhāga vrata, by which I promise to give to Śramaṇa or Nirgrantha any of the fourteen things which they can accept without blame, namely: food, drink, fruits, sopārī,¹ clothes, pots, blankets, towels, and things which can be lent and returned, such as seats, benches, beds, quilts, &c., and medicine.'

The purpose of this vow is to encourage the laity to support the ascetic community, on whom they bestow in alms food, water, clothing, pots, blankets, and towels for the feet, and also lend them beds, tables and other furniture. They must never give a sādhu unboiled water, bread hot from the fire, bread on which green vegetables have rested, or anything that has gone bad. Neither must they call

¹ Monks may not take betel-nut whole, but may take it chopped.

a servant and tell him to give the alms to an ascetic, but they must get up and give them themselves, and must give without conceit.

The sādhu on his part must never send notice beforehand of his coming, for a layman must always be prepared to give; neither will most Jaina laymen (except members of the Tapa-gaccha sect) invite an ascetic to their house, as this is thought by them to be forbidden in their scriptures; but they will invite a layman who has just completed Poṣadha to dine,¹ since feeding such brings punya to the host if done with that intention; if, however, he gives the invitation simply thinking it to be his duty to do so, he will obtain nirjarā.

That some benefit is always obtained by giving alms, the following legend shows. Once upon a time in the state of Rājagriha there was a poor lad, so poor that he rarely tasted rich food; but once as a great treat his mother prepared a dish magnificently formed of rice and milk and sugar! Just at that moment a sādhu came by, and the model youth passed on the tempting dish to him. As a reward the pleasing lad was born in his next incarnation as the son of a rich merchant, and, determining to become equal to a king, he became a sādhu, and in his next birth will proceed to moksa.

When a Jaina, proceeding on the upward path, has reached the fifth step² in the Ācāra Gunasthānaka, he necessarily desires to take the twelve vows, and accordingly goes to the Apāsaro and tells a guru of his wish. The guru reads out the vows and gives him an instruction on each one and its infringement similar to the foregoing notes on the vows. The layman assents to the instruction and fixes the limits of the distance he will travel, the amount of money he will

How a
layman
takes the
twelve
vows.

¹ A friend of the writer's recently invited a Khojā who had become a Jaina to dine with him, after he had performed his Poṣadha vow. She was told that such a convert could be invited to dine with the *saṅgha* but not with the *nāta*, i. e. he was asked to their religious feasts (though even there he had to sit separately) but not to their caste dinners.

² See p. 187

allow himself to use, &c. These limits he writes down in his note-book, and at the great yearly confession, *Samvatsari*, he goes to any guru who happens to be present, confesses any infraction of the vows and accepts the penance given. Besides this, every day of the year when he performs *Padikamanum* he privately confesses his transgressions against the vows. Every day also both morning and evening the layman repeats the vows. The period for which they are taken varies : some Jaina promise to observe them as long as they live, others fix a certain period, consisting very frequently of two years, and at the expiry of that time take them afresh if they feel inclined.

The advantage of the vows.

The Jaina believe that great advantages flow from keeping the vows : physically, since the moderation they enjoin keeps the body in training and health; and morally, because they free the soul from love or enmity, and ultimately lead it to *moksa*. A layman who keeps all these twelve vows is called a *Deśavratī*, or one who keeps the vows in part; a *sādhu*, who as we shall see keeps them in a more stringent form, is called a *Sarvavratī*, one who keeps all the vows.

Santhāro.

When a layman realizes that he is growing old and that his body is becoming very frail, he spends more and more time in the *Apāsaro* and tries to use fewer and fewer things, and daily after *Paḍikamanum* repeats the old-age vow or *Santhāro Pātha*, which contains the promise of dying by voluntary starvation. He does not vow not to take food, however, until he feels that death is approaching.

Before repeating the words, he should seat himself cross-legged on a stool of *darbha* grass, with his face turned to the north-east, and folding his hands he should encircle his face with them (*āvartana*) and say as follows : ‘ I bow to all the adorable Arihanta who have attained to the highest state.’ He then repeats all the twelve vows, and determining to keep himself free from all sin, particularly *himsā* (against which he takes a special vow), he promises never to lie, thief, &c., as long as he lives.

‘I will be from henceforth till death quite indifferent about this my body which once was dear and beautiful to me. It was like a jewel-case which I carefully protected from cold, heat, hunger, thirst, serpent-bite, the attack of thieves, insects, diseases such as cough and high fever’

Then he should meditate on the five Aticāra which would infringe the vow and should strive to avoid them: that is to say, he should not wish to be a king or a rich merchant or a deity in his next life, he should not wish for long life; nor, being weary with the dreadful hardship of Santhāro, must he desire immediate death. He must then quietly wait for death, longing for moksa, but not for any amelioration of his present state.

Every Jaina hopes to make a Samādhi death, i.e. to die by self-immolation. It is true that near relatives, standing by the death-bed of a younger man, will often not permit him to give up all hope of life and decline to take food, but if an old man is evidently dying, and if he wishes it, he repeats the Santhāro Pātha, and, before promising indifference to his body, he says :

‘I take a vow to abstain from food and drink and fruits and sopāri as long as I live.’

The same words are also used when this terrible vow is taken voluntarily in good health by ascetics who wish to reach the highest point of holiness.¹ After his death a man who has done Santhāro is called Samādhīstha and held in the highest honour, and while he is suffering the dreadful pangs of thirst before his death, his relatives and friends encourage him to carry out his resolve by every means in their power.

The Eleven Pratimā.²

We have already noticed that the Jaina aim seems to be to close as many as possible of the channels which love and

¹ The Jaina consulted by the writer do not agree with those who say that Santhāro is only performed after twelve years of austerities, declaring that there is no time fixed before which Santhāro may not be performed.

² Or *Paḍimā*.

affection open, and through which suffering might enter our lives, and to abstain from action, lest karma should be acquired with all its penalties.

The twelve vows were shaped in accordance with the fixed idea of all who hold the doctrine of karma that, though it is well to do good, it is better to do nothing; their aim is also to bridge over the gap between the lay and the ascetic life. The eleven *Pratimā* bring the approach still closer.

A layman who is desirous of reaching a higher stage in the upward path, or *Āda* Gunasthānaka, than that attained by keeping the twelve vows will also keep the eleven *Pratimā*, which lead him gently on towards the point when he will be able to take the five great vows of the ascetic.

i. Darśana
śāna
pratimā.

By the first, or *Darśana pratimā*, a layman undertakes to worship the true deva (i.e. a Tirthankara), to reverence a true guru, and to believe in the true dharma (i.e. Jainism). He also promises to avoid the seven bad deeds which are mentioned in a well-known Sanskrit śloka that may be translated thus :

‘Gambling, eating meat, wine-bibbing, adultery, hunting, thieving, debauchery—these seven things in this world lead to the worst of hells.’

ii. Vrata
pratimā.

He next promises to keep each of the twelve vows (*Vrata*); and when death comes, to receive it in absolute peace, and that he will perform *Santhāro*. (This, the perfect death, is called *Samādhi Marana*.)

iii. Sāmā-
yika
pratimā.

He goes on to vow that he will engage in *Sāmāyika* at least three times every day.

iv. Poṣa-
dhopa-
vāsa
pratimā.

He also vows that he will observe *Poṣadha* at least six times a month (i.e. on the two eighth and the two fourteenth days of the moon, and also on the full-moon night and one dark night).

v. Sacitta-
parihāra
pratimā.

Again, with the object of never even taking vegetable life, the layman promises (*Sacittaparihāra pratimā*) to avoid all uncooked vegetables, or cooked vegetables mixed with

uncooked, never to break a mango from a tree, and only to eat it if some one else has taken out the stone.

Lest in the darkness he might unwittingly devour some insect he promises (*Nisibhojanatyāga pratimā*) never to eat between sunset and sunrise, or to sip water before daylight. If a guest arrives during the night, the layman may prepare a bed for him, but never offer him food, lest he cause his guest to sin.

Getting nearer to the ascetic ideal, the layman next promises (*Brahmacārya pratimā*) to keep away from the society of his own wife, and never in any way to scent or adorn his body, lest he should cause his wife to love him.

As the layman is now steadily mounting the steps, he must be very careful never to begin anything that might entangle him in such worldly pursuits as involve the destruction of life. So he undertakes (*Ārambhatyāga pratimā*) never even to begin to build a house or take up a trade (like a blacksmith's) which entails the taking of life.

He must also use his remaining days in the world as a sort of novitiate; and first he must be careful not to have any attachment for his worldly possessions (*Parigrahatyāga pratimā*), and to avoid it he should divide his property, for instance money or grain, amongst his children, or give it away in charity. He must also prepare for the hardships he will have to face by never allowing his servants (if he has any) to work for him, but should always wait on himself and only allow the servants to wait on his children. Having made this resolution, he should endeavour in every way to lead a quiet unambitious life.

The next resolution (*Anumatityāga pratimā*¹) shows a further step taken towards a sādhu's life, for the erstwhile layman promises to keep the sādhu rule of never allowing any special cooking to be done for him, and only to take what is over when others have dined, and, if none remains, just to fast. He also vows that he will never give advice

¹ Or, according to the Digambara Jaina, *Anumodanavrata pratimā*.

in any worldly or household matter, but will keep his mind free from all thoughts about such things.

xi. Uddhiṣṭa
pratimā.

When he has taken the last (*Uddhiṣṭa* or *Śramaṇabhūta*) pratimā, he is practically a monk, for he has promised to wear a sādhu's dress, to remain apart in some religious building (when the Digambara call him a Kṣullaka Śrāvaka) or in the jungle (when they name him an Aṭlaka Śrāvaka), and to act according to the rules laid down in the scriptures for sādhus to follow.

The
twenty-
one quali-
ties of the
ideal
gentle-
man.

As a layman endeavours to attain to this exalted stage, he will strive to develop those twenty-one qualities which distinguish the Jaina gentleman. He will always be serious in demeanour; clean as regards both his clothes and his person; good-tempered; striving after popularity; merciful; afraid of sinning; straightforward, wise; modest; kind; moderate; gentle; careful in speech; sociable; cautious; studious; reverent both to old age and old customs; humble; grateful; benevolent; and, finally, attentive to business.

Only the very best of men ever possess the full complement of the whole twenty-one virtues, but ordinary mortals strive to possess at least ten.

CHAPTER XI

THE JAINA ASCETIC

THE layman has now reached the summit of his ambition, and is prepared to take those five celebrated vows which Mahāvīra himself laid down as the only entrance through which a man can pass to the ascetic state

As one reads the biographies of the great Jaina saints, or even studies the lengthy route we have just been following, one can see that, though the Jaina did not insist on their candidates taking a long training like that of the Vedic schools, they nevertheless did not intend their monks to be the ignorant, ill-prepared and undisciplined men they often are at present. The Jaina openly wish that they could insist on a thorough preparation for their sādhus such as is customary for the Christian ministry.

The Life Story of an Ascetic.

The life story of an ascetic may be said to begin with Initiation, his initiation or *Dikṣā*, and the writer is indebted to a ^{tion.} Śvetāmbara monk for the following account of a Jaina call and ordination.

The man in question had heard a famous sādhu preach on the transitoriness of life and happiness and the superiority of the religious over the lay life, and had thereupon followed the preacher for a year as his disciple, and at the completion of twelve months received initiation.

A great procession was formed and he was led through the town to a banyan tree (an aśoka tree would also have served). There a pujārī (officiating priest) had arranged a small three-tiered platform with an image of one of the Tīrthaṅkara at the top. A Jaina layman began the

proceedings by performing the ordinary daily worship, and then the candidate took off his jewels and his clothes, and giving them away to his relatives, put on a sādhu's dress.

An ascetic can only retain five garments (three upper and two lower ones), the colours of which vary according to his sect, a Śvetāmbara wearing yellow, or white with yellow over it, and a Sthānakavāsī white. A Digambara ascetic, however, may wear no clothing at all, and such are accordingly to be found only in jungles or desert places outside British states. In Bhopāl my informant met a man claiming to be a Digambara sādhu, but because he wore a loin-cloth, the laymen of his community refused to recognize him as such, and drove him away.

The next step in the initiation is the removal of the hair. A peculiarity of the Jaina cult is that they insist on ascetics tearing the hair out by the roots at least once a year; but when at his initiation a man's hair is removed for the first time, the merciful method of shaving is resorted to, and only a few hairs are left to be pulled out; these are plucked off behind a curtain in private. After this a mixture called Vāsaksepa is applied to the man's head, and this is the crucial point in the initiation, for until this is applied he is not a sādhu. Whilst the mixture is being put on, a sādhu whispers a sacred mantra in his ear. The newly made sādhu then performs the morning worship, and devout laymen feast the ascetics who are present.

If the ascetic were a Digambara, he would take an entirely new name; if a Śvetāmbara, he might either change his name or add a new one to his old one; but a Sthānakavāsī retains his original name intact.

He is now to be a homeless wanderer, possessing nothing and dependent for his very subsistence on the alms of the charitable. He may possess no metal of any sort: even a needle, if borrowed, must be returned at sunset, and his spectacles, if he wear them, should be framed in wood. A man was once pointed out to the writer at Pālitānā as a sādhu

who, however, was wearing gold-rimmed spectacles; and when she asked for an explanation, the bystanders all turned and jeered at the discomfited ascetic, declaring, much to his chagrin, that since he had infringed this law, he had no claim to be accounted a monk at all. Constant evasions of the rules against non-possession, however, do take place, to the great indignation of the laity, some monks, as we have seen, even retaining their property on their persons in the shape of bank-notes, thus keeping the letter and breaking the spirit of the law.

The ascetic may have some pieces of cloth to strain away any insects from the water he will drink, and also some wooden jugs or some gourds in which to keep his drinking-water, but no brass vessels. All monks also possess a piece of cloth to wear over their mouths, not, as has been usually thought, to prevent them injuring the minute insects in the air, but to guard against hurting the air itself.¹ The less strict Śvetāmbara only keep this mouth-cloth in their hands, but the Sthānakavāsī always wear it night and day; and the writer found that it always pleased ascetics if she covered her lips with a handkerchief when speaking with them or when in the presence of any of their sacred objects.

Every Śvetāmbara monk also carries with him five shells; these must be spiral and must turn to the right; shells turning to the left are useless. The shells are consecrated at the time of the Divālī festival.

All ascetics have to guard most scrupulously against the taking of any insect life, so all three sects furnish their monks with something with which they may sweep insects from their path. Amongst the Sthānakavāsī, who are the most punctilious of all the Jaina, the monks have a long-handled brush; the Śvetāmbara ascetics use a smaller brush; and the Digambara a peacock's feather.

We shall later study the five great vows that guide an

¹ See p. 100.

ascetic, and we have already learnt something of his philosophy and his belief in austerity, but it may be of interest here to record the actual daily life of a Śvetāmbara ascetic, as one of their number described it to the writer.

Daily
duties.

They are supposed to rise about four o'clock, summer and winter, and perform *Rāyasī Padīkamaṇuṇi*, in which in a set form of Māgadhī words each monk confesses the sins of the past night, and especially the taking of any life and any injury he may have inflicted on any sacred thing, or any of the earth, water, fire, air, or vegetable bodies. It is at this time that the laity perform their meditation or *sāmāyika*, but in many of the Śvetāmbara sects a *sādhū* performs *sāmāyika* at the time of his initiation and never again.

After *padīkamaṇuṇi* he engages in a search for any insect life that may be sheltering in his clothing. This search, which is called *Palevaṇa*, is carried out as a religious duty, and any insect found is carefully removed to a place of safety.

The *sādhū* neither bathes nor cleanses his teeth; he does these things before his initiation for the last time in his life, but now, without waiting for either, he leaves the monastery and goes to the temple to perform *Darśana*. Unlike a layman, he dons no special clothes at the temple gates, but worships in his ordinary ones. When he enters the temple, he stands in front of the idol and bows down to it, and then performs a mental exercise known as *Bhāva pūjā*, during which he meditates on the undoing of karma, the qualities of a Tīrthankara, and similar subjects. He now performs *Pradakṣiṇā*, circumambulating the shrine either four or seven times. If he do it four times, he meditates on the four gati, namely, whether he will be born as a god, a man, an animal, or a denizen of hell; if he walks round seven times, he thinks how he can best escape dwelling in any of the seven hells.

An ascetic can neither cleanse the idol (*jaḷa pūjā*), nor

mark it with saffron (*candana pūjā*), nor offer flowers (*puspa pūjā*), nor wave incense before it (*dhūpa pūjā*), nor wave a lamp (*dīpa pūjā*), nor offer rice (*aksata pūjā*), nor sweetmeats (*naivedya pūjā*), nor fruit (*phala pūjā*); neither can he mark his own forehead, as a layman would, with a *cāndalo** (auspicious mark); but his worship seems to be almost entirely mental and 'interior', and sometimes includes acts of worship known as *Khamāsamaṇa*, *Caitya-vandana* and *Jāvanīcāyānam*. He also usually sings some hymn in praise of the qualities of the Arihanta, and then joining his hands repeats a mantra. After meditating in a particular posture (*Kāusagga*), he tells his beads, making salutations to 'the Five' (*Arihanta*, *Siddha*, *Ācārya*, *Upādhyāya* and *Sādhu*), and to Knowledge, Faith, Character and Austerity. When he has done this and said the *Āvasahī*, which allows him to enter his worldly affairs again, he feels that Bhāva pūjā is complete; with its different parts and their variations it generally lasts about an hour.

After completing his Bhāva pūjā the ascetic goes back to the monastery and either preaches or reads one of the scriptures.

About ten o'clock in the morning one of the monks goes Begging. out on a begging round; as a rule one begs for the whole monastery, whilst the other monks study. Curiously enough the English fashion of tea-drinking has spread so much in India that even monks now indulge in an early cup of tea, and the writer's informant told her that he used not to wait till ten o'clock, but about an hour after sunrise he always went on a preliminary round, and, begging tea and milk for his guru and the other monks, took it back to the monastery. According to their scriptures, ascetics are only supposed to beg once a day, but as a matter of fact they often do so three or four times a day. When the monk goes out at ten, he expects to receive gifts of rice and split peas, bread, vegetables, curry, sweets, and dudhapāka (a kind of milk pudding).

There are innumerable rules that should be observed when begging, with regard to which all the sects and sub-sects differ. A yellow-robed Śvetāmbara sādhu will only accept food from Jaina, and would refuse alms from Brāhmans, Kṣatriya, and even from Vaiṣṇava and Mesarī Baniyā; on the other hand, the white-clad Śvetāmbara sādhu will take food from Brāhmans and Kṣatriya, and in Mārṇār they will even accept it from a Hajāma (barber), with whom a high-caste Hindu will not eat.

My informant told me that he was most careful to go only to houses in which the door was standing open, and that he always repeated the formula. *Dharma Lābha*. He was not nearly as particular as the Sthānakavāsī about the boiled water he took: for whereas they would only accept water which has been boiled not more than four hours previously, lest new life should have been formed in it, this Śvetāmbara sādhu told the writer that he generally begged enough boiled water in the morning to last the whole day, and that it was only in the rainy season he was particular to keep the water for a shorter time. They are very particular, however, not to take vegetable life; and if on the steps of a house they see a green leaf or a vegetable lying they refuse to pass over it, turn aside and go to another house. In the same way, if they see the woman of the house cleaning rice or wheat, they will not take it, but will only accept rice or grain cleaned before they came on the scene. If a mother is nursing her baby and offers to leave it to go and get food for them, they refuse, lest they should be guilty of making the child cry.

All sects agree in only taking what they may reasonably consider to be food left over after the needs of the household have been satisfied; none will take things specially prepared for them. They never sit in a layman's house, but take the gift back to the monastery, and after showing it to the Head, divide it with the other monks. They will not receive food if it is taken specially to the monastery for

them, but a Śvetāmbara will accept an invitation to go and fetch food from a layman's house, a thing which a Sthānakavāsī will never do.

With regard to clothes, the rule is the same: the monk may not ask for clothes, may not accept them if taken to the monastery specially for him, and may only receive them if the householder, as he gives them, explains that he has no longer any need of them.

These rules were clearly drawn up to prevent the order becoming too great a tax on the charitable; but, despite all this care, the numberless 'holy men' in India are a most unfair burden on the earnings of the industrious.

The begging round is finished about eleven, but before Confess-
breakfasting the ascetic makes auricular confession^{sion}.
(*Āloyanā*) to his guru and has a penance appointed.

The monks breakfast as near eleven as possible, for they may not warm up the food, and so eat it as quickly as they can.

From twelve to one they may not study; this hour is Kāḷa. called Kāḷa, and to study during it would be a sin

From one to three they ought to study, and the laity are Study. so anxious that they shall, that devout Jaina often pay a pandit to instruct the monks in Sanskrit or Māgadhi, but they complain most bitterly of the monks' aversion to intellectual labour.

In the early afternoon, from about three to four, they again perform palevana, searching their clothing for insects.

About half-past four they go out to beg, and after coming in, make confession just as they did in the morning. They dine from five to six on their gleanings from the charitable, generally, as at breakfast, on rice and peas, bread, vegetables, curry and sweets; this meal they must finish before sunset, and during the night they may not even drink water.

They may not leave the monastery after dark, but they perform their evening Padikamanuṁ there for about an hour. As no light can be brought into the monastery,

their day closes about nine o'clock, when they perform Santhārā Porasī, spending about an hour asking the protection of Arihanta, Siddha, Kevalī, and Sādhū.

Nuns.

Female ascetics (sādhvī) are held in the greatest reverence by the Jaina, and their lives follow much the same lines as those of the male ascetics. They always wander about in twos or threes and have of course their own Apāsarā. At their initiation their hair is shaved and pulled out just like a monk's, and the mantra is whispered to them by a sādhvī instead of a sādhu.

They choose the head of their Apāsaro generally for learning; if she be strong enough, she wanders homeless just like the other nuns, but if old and feeble, she is allowed to continue to live in the same nunnery without change.

A nun's day much resembles that of a monk. The stricter ones will only beg once, eat once, and sleep for a few hours in the twenty-four; but these more rigid rules are falling into abeyance, and the nuns the writer has met confess that they do not now rise as they should after a few hours sleep to meditate twice in the night.

The funeral of a nun¹ is carried out with the greatest pomp, and during it childless women strive to tear a piece from the dead sādhvī's dress, believing it will ensure their having children, whilst men anxiously endeavour to acquire merit by carrying the palanquin in which the corpse, covered with a rich cloth, is borne, boys from the Jaina school acting as a guard of honour.

In all the neighbouring towns also, directly the telegram announcing the nun's death is received, a crier would be sent out to tell the news and to ask the Jaina to observe *Amāra*, i. e. not to grind or pound grain or do anything

¹ A full description of a nun's funeral is given in the writer's *Notes on Modern Jainism*, Blackwell, 1910, pp. 28 ff.

that might involve the destruction of life. All the Jaina who know the *Logassa*, or praise of the twenty-four Tīrthan-kara, would repeat it four times, sitting in the Kāusagga position, either in their own houses or in the Apāsarā, and all the Jaina schools would be closed.

A pathetic case recently occurred in Kāthiāwād, when a wealthy old Jaina lady and her husband became ascetics. Their initiation was celebrated with great pomp; but of course the lady suffered most severely by being suddenly deprived of all luxury and comfort; and even when she was ill with fever, it was not possible for her husband to see her, as the two might never meet.

Gorajī.

Amongst the sādhus we have not included the Gorajī or Yati, because the orthodox Jaina do not hold them to be sādhus at all. They are considered to be a fallen class of monks, for they take money, go about in palanquins, and keep watchmen and guards. They exact a tax from their followers of five rupees and upwards, which they annually go out to collect, returning again to their own monastery. Their spiritual heads are called Śrīpūjya, and are to be found in Bombay, Baroda, Māndvī, Māngrol, Jaisalmer, and many other towns. The Gorajī, in fact, much resemble the Śankārācārya or Vaisnava Ācārya; and orthodox Jaina say they prove the wisdom of Mahāvīra's insistence on constant change of abode, for they have not a high reputation for morality, and strict Jaina will not give them any money or go to their Apāsarā, though ignorant Jaina sometimes contribute through fear of their power to harm, since the Gorajī claim to know many mantra.

The Five Great Vows of Ascetics.

We may now examine the famous five vows taken by all ascetics. They resemble the first five of the layman's twelve vows, and this accordance bears witness to the fact that these are the five points in the Jaina religion which are to be regarded as of supreme importance.

i. Ahim-
sā.

The first vow the Jaina monk takes is that he will never destroy any living thing. This is also the first vow that both Buddhist and Brāhman monks take, and it was the resemblance between the vows that led people for so long to deny the early origin of Jainism.¹

The Jaina ascetic takes a vow of Non-killing (*Ahiṃsā*), which is described as follows :

‘Not to destroy life, either five-, four-, three-, or two-sensed, or immovable (i.e. one-sensed), even through carelessness, is considered as keeping the vow of non-killing’²

There are five buttressing clauses (*Pañca Bhāvanā*), the remembrance of which assists a sādhu to keep this vow. First (*Īryā samiti* or *samai*), a monk must be careful never to run the risk of breaking the vow in walking : for instance he must walk by trodden paths, in which the presence of any insect could be detected. He must also (*Bhāṣā samiti* or *Vatim parijāñāi*), be watchful in his speech and always speak in gentle, kindly ways, such as could never give rise to quarrels or murders. If he were not careful as to the alms he received (*Esaṇā samiti* or *Ālor pāṇa bhoyaṇa*), he might infringe some of the forty-two rules as to receiving alms, e.g. by accepting food containing living insects. When a monk receives or keeps anything that is necessary for religious duties, he must see (*Ādānanikṣepaṇā samiti*

¹ The whole question has been authoritatively discussed by Dr. Jacobi, *S. B. E.*, xxii, pp. xix ff.

² The words resemble those of the layman's vows with the addition of ‘Ekendriya’.

or *Āyāṇabhāṇḍa nīkhevaṇā*), that it has no insect life on it. And at night, when putting away all that remains over from the food he has begged, he must deposit it and any other refuse so carefully, that no insect life is injured (*Pratisthāpanā samiti* or *Parithāpaṇikā samai*).¹

The following śloka sums up these five clauses :

‘A man should respect the vow of Ahimsā by exercising self-control, examining things taken, always maintaining the Five Samiti, and by inspecting things before he eats or drinks, and before he receives them.’

The Jaina monk further takes a vow against untruthfulness (*Asatya tyāga*) which is defined in the following words: ^{ii. Asat-} *ya tyāga*.

‘Undertaking to speak what is pleasant, wholesome and true is called the vow of truthfulness Truth is untruth if it is not pleasant and wholesome.’

The five bhāvanā, or strengthening clauses, to this vow supply a remarkable psychological analysis of the causes which lead to untruthfulness. The first (*Aṇubīmaḥāsī*) condemns speech without deliberation; then, as wrath often leads to falsehood, monks must never speak when angry (*Kohaṇi parijāṇāi*); nor for a similar reason when moved by avarice (*Lohaṇi parijāṇāi*); nor by fear (*Bhayaṇi parijāṇāi*); finally, they promise never to tell a falsehood for fun, or from the desire to return a smart repartee (*Hāsaṇi parijāṇāi*).

A Sanskrit śloka which sums up these clauses may be translated as follows :

‘One should respect the vow of truthfulness by always avoiding jesting, greed, cowardice and anger, and by thinking before speaking.’

The third vow, that of non-stealing (*Asteya vrata*), is ^{iii. Asteya} defined as follows : ^{vrata.}

‘The vow of non-stealing consists in not taking what is not given; wealth is the outward life of man, and if that is taken away the man is undone.’

¹ Some Jaina substitute for this the duty of searching mind, thought and intention (*Manaḥparijāṇāi*).

The five bhāvanā are as follows: First, a monk must ask permission of the owner before he occupy any one's house (*Mṛugāha jāti*). Then a junior monk must never use any food without showing what he has received in alms to his guru, and receiving his permission to eat it (*Aṇuṇa vihapāṇa bhoyane*). Again, a monk must not be content to ask permission only once from the owner to use a house, but he must frequently ask if he may occupy it, and also ask how much of it he may use, and for how long a time (*Uggahaṃ suggāhitaṃsī*). He must not use any furniture, such as beds or seats, that may be in the house, without the owner's permission (*Uggahaṃ vauggahimsa abhikkhaṇaṃ*). Lastly, if a sādhu arrives after another sādhu has already obtained permission to use the house, the second arrival must ask the first sādhu to go again and get permission for him also; and if the second sādhu arrives ill, the first must willingly give him all the room he needs (*Aṇuvī mitogaha jāti*).

The following śloka describes these clauses :

‘One should ask for a place of residence after reflection, and renew the request every day: “I only need so much of it.” Thus speaking, one should renew his petition. With people of one's own rank one should ask in the same way. One should gain permission before eating or drinking. In these ways the vow of non-stealing is respected.’

iv. Brah-
macārya
vrata

The monks, as their fourth promise, take the vow of chastity (*Brahmacārya*), and the Sthānakavāsī monks in Kathiāwād every night and morning repeat the following words :

‘The vow of chastity is eighteen-fold. One should have no dealings with gods, human beings or animals of the opposite sex, should not encourage them, or cause others to do so, by speech, thought or deed.’

This vow also has its five strengthening or protective clauses. To prevent any approach to transgressions of the main vow, monks should not talk about a woman (*Abhikkhaṇaṃ itthiṇaṃ kahaṃ kaha itame*); or look at the form of a woman (*Maṇoharāi indiyāi āloetae*); or even recall the

former amusement and pleasure women afforded them when they lived in the world (*Itthīṇaṃ puwārayāṇiṃ puva-kūḷiyāi sumariṭae*); they must not, for similar reasons, eat or drink¹ to excess, or partake of too highly spiced dishes (*Nāṭmapāṇa bhoyana bhoṛ*); nor must they live in the same building as a woman, a female animal, or a eunuch (*Itthī pasu paṇḍaga saṃsatār sayanā saṇāṇiṃ sevītāe*)

All these rules *mutatis mutandis* apply to nuns.

The śloka that sums up the whole vow and its clauses runs thus :

‘The vow of chastity is maintained by not sitting on seats previously occupied by women, female animals or eunuchs, and by not living in their vicinity, not participating in exciting conversation about women, not remembering former delights, not looking at a woman’s form, not decorating one’s own person, not eating or drinking to excess, or partaking of too highly seasoned food’

This Jaina vow seems limited to negative chastity, which shudderingly avoids its fellow creatures, lest they should prove occasions of stumbling, and it appears ignorant of the sunlit purity that so delights in its walk with God on the open road of life, that it cannot be bored with nastiness.

The last great vow (*Aparigraha vrata*) consists in re- v. Apari-
nouncing all love for anything or any person The defini- graha
tion of it may be translated as follows : vrata.

‘Having no possessions consists in relinquishing greed for anything; if we think that a particular thing is our own, the mind is agitated by greed.’

In the Jaina scriptures the vow is held to exclude all likes and dislikes in regard to sounds, colours, or smells, as well as people. In short, the way to maintain this vow is to be indifferent to anything our senses can tell us.

This fifth vow of the monk foreshadows what the condition of the Siddha will be, when all his powers are entirely shrivelled up.

¹ It will be remembered that no Jaina, lay or ascetic, may ever drink wine.

The following śloka tells how the vow is kept.

‘Renouncing liking for pleasant touch, taste, smell, form,¹ or word,² and for all the objects of the five senses, renouncing hatred for unpleasant objects, these are the ways to maintain the vow of Aparigraha.’

Rātribho-
jana
tyāga.

Certain Śvetāmbara add a sixth vow, that of never dining after it is dark (*Rātribhojana tyāga*), lest they should inadvertently take life, but most Jaina consider this included under the other vows that protect insect life.

Twenty-seven Qualities of the Ideal Monk.

We have seen that the Jaina have a conception of the ideal layman ; and in the same way they also show us the picture of a perfect monk, summed up in a Māgadhi śloka :

‘The true ascetic should possess twenty-seven qualities, for he must keep the five vows, never eat at night, protect all living things,³ control his five senses, renounce greed, practise forgiveness, possess high ideals, and inspect everything he uses to make sure that no insect life is injured. He must also be self-denying and carefully keep the three gupti, he must endure hardships in the twenty-two ways, and bear suffering till death.’

¹ i. e. beauty.

² i. e. literature and oratory.

³ Of the six classes

CHAPTER XII

THE END OF THE ROAD

Pañca Parameśvara.

WE have traced the journey of a jīva along the upward path that leads through the destruction of karma, by way of the fourteen upward steps and the keeping of the twelve vows and the eleven Pratimā, to monkhood. It only remains to us to note the different ranks a man may hold as an ascetic before he finally attains moksa.

First, he is just an ordinary ascetic or sādhu ; if he be a Sādhu. Digambara, he will wear no clothes and live in the forest, lost to the world and immersed in meditation, eating only once a day and tearing out his hair as it grows. Nowadays one hears of only two or three Digambara ascetics. If he be a Śvetāmbara¹ or a Sthānakavāsī,² he will move from Apāsaro to Apāsaro clad in white clothes.

The next step to which he can rise is that of Upādhāya or Upādhya. instructor. An exceptionally clever monk may be chosen from amongst the others as teacher, when he is expected to study the scriptures and teach them to his fellow monks. Amongst the Tapagačcha no monk can be chosen as an Upādhya till he has been an ascetic for at least a year, but this does not seem to be always the rule with other sects. The scriptures he will most probably teach are the Uttarādhyaṃyana Sūtra, the Upāsaka Daśāṅga Sūtra, and the Bhagavatī Sūtra. The last, the Bhagavatī Sūtra, holds almost the same position amongst many Jaina that Hindus give to the Bhagavadgītā or Christians to the Gospels.

¹ Unless he be a follower of either Ātmārāmajī or Āṇandavijayajī, when he will wear yellow clothes.

² The followers of Śrīlājī, however, who are found mainly in Mālwa, never live in an Apāsaro lest they should be held guilty of the lives destroyed in building it.

These scriptures most Jaina laymen are familiar with, but the instructor should, according to some Jaina, have also studied the scriptures the laymen have not read, namely, the eleven Aṅga and the twelve Upāṅga or the Caranaśītari¹ and the Karanaśītari², or, according to others, the eleven Anga and the fourteen Pūrva. All teaching and studying is a kind of austerity; if a man studies intentionally to gain merit, he will get merit (*puṇya*); if, however, he studies and teaches to gain and impart knowledge with no thought of acquiring merit, he will destroy certain karma (*nirjarā*).

Ācārya

A still higher rank is attained when a monk becomes an Ācārya or Superior. In many sects the Ācārya is chosen simply by seniority (this is nearly always the case in Kāthiāwād), but in others the Ācārya is selected for ability, or powers of leadership, as is generally done in Mālwa.

The choosing of a new Superior or Ācārya is made the occasion of great rejoicing. Jaina laymen come to the Apāsaro, take the twelve vows or renew them, and sing songs and make the greatest noise imaginable. In order to permit of animals sharing in their rejoicing, they pay butchers varying sums to cease killing for those days. An Ācārya is a man of very high dignity. he never travels alone, but is always accompanied by at least two sādhus; and as his fame grows, the number of his disciples increases. When the writer, for instance, had the pleasure in Rājkot of meeting Śivalālajī Mahārāja (who is considered the most learned Sthānakavāsī ācārya of the present time), he had travelled thither with twenty-one attendant sādhus.

The power of excommunication for religious offences lies with the Ācārya³ acting with the Jaina community or sangha, and it is to the Ācārya that, whenever possible, the monks of his sangha should make confession. As a rule the Ācārya wears the same dress, eats the same food, and

¹ Or *Caranānuyoga*.

² Or *Karanānuyoga*.

³ The Ācārya, acting with the community, excommunicates for religious offences; but for offences against society the Mahājana (committee of leading Baniyā) excommunicates.

follows the same rule as his fellow monks ; sometimes, however, his little sitting-board is raised slightly higher from the ground than those of the other monks.

It must not be thought that the ordinary sādhu must gain the rank of Instructor and Superior to go to moksa, a simple ascetic can do that ; but it is generally easier for the higher ranks of ascetics to attain deliverance than for the lower, because their office helps them to develop the necessary qualities. An Ācārya should, of course, observe with special attention all the usual ascetic discipline.

A Māgadhi śloka describes the ideal Ācārya as possessing thirty-six qualities : he controls the five senses ; he is chaste in the nine ways ; he keeps the three gupti ; he is free from the four kasāya ; he keeps the five great vows ; he observes the five rules of conduct ; and he maintains the five samiti : such are the thirty-six qualities of an Ācārya.

The goal of every monk is to become at last an Arihanta ^{Tirthaṅ-} or Tirthankara, the Being who has attained perfection of ^{kara or} knowledge, perfection of speech, perfection of worship, and ^{Arihanta.} absolute security, for no danger or disease can ever come where he is. Having become a Tirthankara, the jīva is at length freed from the dread that overshadows every Jaina, the fear in this life of suffering or sorrow, which has to be borne with no Friend at hand to strengthen and comfort, and the dreary expectation after death of the endless cycle of rebirth.

A meaning often given to the word Tirthankara is that of one who finds a ford (*tīrtha*) through this world (*samsāra*) to moksa, or one who attains a landing on the other side. But many Jaina say it denotes one who forms four communities (*tīrtha*) of monks and nuns and male and female lay-followers. When a new Tirthankara arises, the followers of the preceding one follow him, as the followers of Pārśvanātha followed Mahāvīra.

We have noticed¹ the eight glories which surround a

¹ p. 191

Tīrthaṅkara when he preaches; besides these, the Jaina assign to him an enormous list of attributes. A Tīrthaṅkara, for example, is worshipped by the sixty-four Indra, and has thirty-five special qualities of speech, and thirty-four pertaining to his body, which is distinguished by one thousand and eight specified marks. We shall probably, however, gain a better idea of the Jaina's real conception of a Tīrthaṅkara, not by working through this long bare list of qualities, but by studying one of their prayers of adoration—that surest mirror of a man's mental picture of his god. The writer's Sthānakavāsī friends tell her that every morning and evening during Padikamanuṁ they worship the Tīrthaṅkara in Gujarātī words which may be rendered as follows :

'You I salute at various times, the Lord Arihanta What kind of a Lord is He? He knows what is passing in your mind and my mind. He knows what is passing in the mind of every man. He knows what is going on at various times. He sees all the fourteen worlds as though they were in his hands. He is endowed with these six qualities: boundless knowledge, insight, righteousness, austerity, patience, strength. He is endowed with thirty-four kinds of uncommon qualities. He is endowed with speech. He is endowed with thirty-five kinds of truthful speech. He has one thousand and eight auspicious marks. He is free from the eighteen sins and endowed with the twelve good qualities. He has destroyed four of the hardest karma, and the four remaining karma are powerless. He is longing to get mokṣa. He dispels the doubts of souls¹ with yoga. He is endowed with body, with omniscience, with perfect insight, and has the before-mentioned righteousness. He has the highest kind of saṅkīta, which is permanent, he has Śuklaleśyā, Śukladhyāna, Śuklayoga; he is worshipped, adored and saluted by the sixty-four Indra. He is the most learned paṇḍit. He is endowed with these and other endless qualities.'

Siddha. We have seen that a Tīrthaṅkara has still four karma left which bind him, and until these four do actually snap, the jīva which began its upward journey, perhaps from a clod of earth, has not yet reached its final goal. When by

¹ i. e. *Bhavya jīva*, those souls who will eventually obtain mokṣa.

austerities these last karma are destroyed and break 'like a piece of burnt-up string', the soul loses its body and becomes a Siddha.

The Siddha has the following characteristics: absolute knowledge, faith, insight, righteousness, and prowess. He also has the power of becoming minute and gigantic at will, and of moving anywhere unhindered; he is unaffected by anything, so that neither death, disease, rebirth, nor sorrow can any longer touch him. He is also without a body; and this is the reason why Jaina feel they can never pray to a Siddha. A Siddha has, however, one hundred and eight attributes, and these the Jaina recite, telling their rosary of one hundred and eight beads. An ordinary Jaina tells his beads five times a day, but a very devout Jaina might tell the one hundred and eight beads one hundred and eight times a day. The Jaina say they do not worship or salute the Siddha when doing this, but tell their beads only with the object of stirring up their spiritual ambition and in order to remind themselves of the qualities a Siddha must possess, in the hope that some day they too may reach their desired goal, and rest in perfect bliss in the state of Nirvāṇa, doing nothing for ever and ever.

Thirty-five Rules of Conduct.

How even non-Jaina may reach Mokṣa.

One of the unique glories of Jainism is that it, unlike most Indian-born religions, believes in the possibility of aliens reaching its goal. Even Europeans and Americans,¹ although they may never have heard of Jainism, if they follow, though unconsciously, the thirty-five rules of conduct, of necessity destroy their karma and so are sped to mokṣa like an arrow from a bow.

It will therefore be well worth our while to study these

¹ Quite uncivilized races might reach mokṣa, but it would be easier for Europeans and other civilized people, provided they were vegetarians, to do so.

rules, for they contain the pith of the Jaina creed expressed in terms of conduct. The thirty-five rules are contained in ten Sanskrit śloka which describe the true Jaina, and which might be rendered thus :

1. He who gains his livelihood by honesty, and admires and follows excellence of conduct, and marries his sons and daughters to well-born and well-behaved folk.

2. He is known to be afraid of committing sins, he follows the customs of his country, never speaks evil of any man and especially not of his ruler.

3. He lives in neither too secluded nor too open a residence. It must be situated in a good locality and have good neighbours. The house must not have too many entrances.

4. He always associates with good men, worships his parents, and abandons an unprotected place of evil reputation.

5. He regulates his expenditure according to his income,¹ dresses according to his position, and being endowed with eight kinds of intelligence hears religious discourses every day.

6. If he suffers from indigestion, he does not eat. He eats only at fixed times. He should gain his three objects² in such a way that one does not interfere with the other.

7. He gives alms to him who comes unexpectedly, to the sādhu and to the poor, is free from obstinacy and has a partiality for good qualities.

8. Knowing his own strength and weakness, he avoids such actions as are not suited to the time and country [in which he lives]. He worships persons who are rigid in keeping their vows and far advanced in knowledge, and he feeds those who deserve feeding.

9. He is provident, has more than ordinary knowledge, is grateful for what is done for him, is loved by people, is modest, merciful, of a serene disposition and benevolent.

¹ The old Jaina rule with regard to the regulation of income was to divide it into four equal parts, of which they set one part aside as savings, invested another part in trade, paid all their household expenses with the third portion, and devoted the remaining quarter to charity. The rule is not strictly followed now, but it is still usual to divide the income up and apportion it, though not giving so largely to charity as in the old days.

² Every Indian, Jaina included, has four great objects in his life : dharma, artha, kāma, mokṣa (religion, wealth, pleasure and mokṣa). A devout Jaina householder is only supposed to give attention to the first three, for if he acquit himself well in gaining these, the last will follow naturally.

10 He is always intent on defeating the six interior enemies¹ and controls all his five senses. Such are the suggestions of a householder's duties.

The Three Jewels (Ratna Traya).

The Jaina sum up all their belief, as expressed in the Tattva, in their vows, and in their rules of conduct, under the heading of the Three Jewels: Right Knowledge (*Samyak Jñāna*), Right Faith (*Samyak Darśana*), Right Conduct (*Samyak Cāritrya*).

The Sanskrit śloka that defines Right Knowledge runs: Right Know-

‘Wise men call that knowledge Right Knowledge which one gets, whether concisely or in detailed form, from the Tattva as they exist.’ ledge.

Right Knowledge is in fact knowledge of the Jaina creed; and this jewel must be gained before any other can be obtained, for only when Right Knowledge is possessed can a man know what virtue is, and what vows he ought to keep. Mahāvīra himself said: ‘First knowledge and then mercy’, for unless a man know what a jīva is, how can he show mercy to it?

Central among the Three Jewels is Right Faith; for unless one believes in what one knows, how will one follow it? Right Faith. Samyak Darśana stands for true faith and insight into the great Jaina doctrines and scriptures. The Jaina say that it is like the digit 1, which, standing before the ciphers that follow it, gives them value, for without faith all conduct is worthless.

‘To hold the truth as truth, and untruth as untruth, this is true faith.’

The Jaina say that there may be Right Knowledge and Right Faith, but if these are not accompanied by Right Conduct all are worthless. To the monk Right Conduct

¹ Both Hindus and Jaina believe that there are six interior enemies. passion (*kāma*), anger (*krodha*), greed (*lobha*), pride (*māna*), excessive exultation (*harṣa*) and envy (*matsara*).

means the absolute keeping of the five great vows. His conduct, as we have seen, should be perfect, or *Sarva-ċāritrya*, for he must follow the conduct laid down for him in every particular; but the layman is only expected to possess *Deśācāritrya* (partial conduct), for, so long as he is not a professed monk, he cannot be absolutely perfect in conduct.

Three
Śalya
that in-
jure
Ċāritrya.

Right Conduct, however, can be ruined by three evil darts, or *śalya*. The first of these is intrigue or fraud (*Māyā śalya*), since no one can gain a good character whose life, social or religious, is governed by deceit. Even in such holy matters as fasting, intrigue can make itself felt.

A second poisonous dart is false belief or *Mithyātva śalya*, which consists in holding a false god to be a true one, a false guru to be a true guru, and a false religion to be a true religion; by so doing one absolutely injures Right Knowledge and Right Faith which lead to Right Conduct; this is therefore a highly poisonous dart. The great evil wrong belief does shows how supremely important it is for men to know who is the true Tirthankara, and the definition, which the Jaina repeat every day at their devotions, runs as follows

‘He who is omniscient, free from all love of the world and from all failings; he who is worshipped by the three worlds and who explains the inner meaning [of religion] as it exists: this adorable deity is the great god.’¹

The Jaina similarly define a false god:

‘Those gods who retain women, weapons and rosaries, who are steeped in attachment and so stained, who are in the habit of giving and accepting favours, these can give no help towards deliverance.’

In the same way it is of great importance to recognize good gurus, especially in a land swarming with worthless ascetics. This is the Jaina definition, which is also repeated by them every day:

‘They who keep the (five) great vows, are steadfast, live only on

¹ i. e. Tirthankar.

alms, are immersed in meditation, preach religion : these are to be considered gurus.'

And in contrast the Jaina say :

'They are not gurus who are slaves to all desires, eat everything, have worldly possessions, are unchaste and preach falsely.'

Still more interesting is their definition of true religion :

'That which holds beings from falling into an evil state [after death] is called religion. Self-control is the foremost of its ten divisions. The omniscient says that such a religion is the means of liberation.'

The Jaina definition of false religion runs :

'Religion which is full of false precepts, which is stained by killing, even if it is thoroughly known, is the cause of wandering through rebirths.

Covetousness (*Nidāna śalya*) is the third poisonous dart which destroys Right Conduct. If, for instance, when a man is performing austerities, he admits some such worldly thought into his mind as, 'Now after this austerity I may have gained sufficient merit to become a king or a rich merchant', that very reflection, being stained with covetousness and greed, has destroyed like a poisonous dart all the merit that he might have gained through the act. In the same way, if a man indulges vindictive or revengeful thoughts when he is performing austerities, the fruit of his action is lost, and no merit is acquired and no karma destroyed.

It is interesting to compare these Three Jewels with the Three Buddhist Tri-Ratna : Buddha, the Law and the Order ; and with the Mohammedan Triad : Happiness (*Khera*), Mercy (*Mera*), Prayer (*Bandagī*) ; and again with the Parsī Trio : Holy Mind, Holy Speech and Holy Deeds.

Perhaps also in no more concise fashion could Jainism be compared with Christianity than through their three jewels ; for whilst the Jaina believe in Right Knowledge, Right Faith and Right Conduct, referring to an impersonal system, each of the Christian jewels, Faith, Hope and Love, refers to a personal Redeemer.

Faith,
Hope
and Love.

The Jaina religion enshrines no Faith in a supreme Deity ; but for the Christian the dark problems of sin and suffering are lit up by his faith in the character and power of God, which ensure the ultimate triumph of righteousness.

Hope to the Jaina is almost a meaningless word : he has hope neither for his own future, overcast as it is by the shadow of innumerable rebirths, nor for that of his religion, which will, he believes, in its due season perish from off the earth. To the Christian, on the other hand, his present circumstances and his future are alike bathed in the golden sunshine of hope, so that hopefulness may be said to be the very centre of the Christian creed and the foundation of its joy. No evil can befall the man in this life who with Dante has learnt that in God's will is our peace ; and even in the presence of death he is sustained by the living hope¹ of a glorious future assured to him by the resurrection of Jesus Christ from the dead.

As to the future of his faith, he waits with unswerving confidence the fulfilment of the magnificent śloka :

'The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.'²

But it is the third jewel, Love, that most clearly distinguishes the Christian from the Jaina ideal. To the Jaina, love to a personal God would be an attachment that could only bind him faster to the cycle of rebirth. It is a thing that must be rooted out at all costs, even as Gautama tore the love for his master Mahāvīra out of his heart. But to Christians love is the fulfilling of the law, and it is in its light that they tread the upward path ; for it is through love that they see the form of their guide, and 'with unveiled face reflecting as a mirror the glory of the Lord are transformed into the same image from glory to glory'.

Such is the greater Tri-ratna that Christ is holding in His pierced hands and which He offers to the Jaina to-day.

¹ 1 Peter i. 3 ff.

² Habakkuk ii. 14.

And the Jaina in their turn, when they are won to Him, will pour into His treasury their trained capacity for self-discipline and self-denial and their deliberate exaltation of the spiritual and eternal over the comfortable and material, which are so greatly needed in the Christian Church in all ages.

Then all the jewels, set together and no longer separated, shall adorn a glorious diadem for the thorn-crowned Man of Sorrows.

CHAPTER XIII

JAINA WORSHIP AND RELIGIOUS CUSTOMS

Temple
worship.

THE Jaina are most courteous in permitting outsiders to witness the ritual of their temples, only asking that the spectators should remove their shoes. In the Digambara temples the idols are nude, and the eyes are cast down as a sign that the saint represented is lost to all worldly thought. The Śvetāmbara, like the Digambara, have images of the Tirthankara sitting in meditation in the Kāusagga position with legs crossed and hands in the lap, but unlike the Digambara their idols are given loin-cloths, have staring glass eyes looking straight in front of them, and are adorned with necklaces, girdles and bracelets of gold. The writer has elsewhere fully described the worship in the temples :¹ here it may suffice to give only a short summary.

Digam-
bara
worship.

The officiant in a Digambara temple must himself be a Jaina (though this is not the rule among the Śvetāmbara), and he will never eat any of the offering made to the idol. In the course of the morning worship he washes the idol (*Ṣaḷa pūjā*) and dries it, being most careful that no drop of water falls to the ground, marks it with three auspicious marks of yellow powder (*Candana pūjā*), and offers rice (*Akṣata pūjā*) and dried (not fresh) fruit (*Naivedya pūjā*).

In the evening the worship consists of *Āratī pūjā*, when a five-fold lamp is solemnly waved from left to right for a few minutes in front of the idol.

Śvetām-
bara
worship.

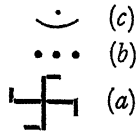
The strange part of Śvetāmbara worship is that, if no Jaina be present, it can be performed by a non-Jaina, and the writer has at various times seen paid officiants who were Brāhmins, gardeners, or farmers by caste performing the ritual.

If, however, a devout Jaina be present, he will, after bathing and changing his clothes to the two pieces of cloth he keeps for

¹ *Notes on Modern Jainism*, pp. 86 ff.

the purpose in the little dressing-room outside the temple, often bid as much as five annas for the privilege of performing the *Ṣaḷa pūjā*, when he will carefully wash the idol with water, then with milk, and then again with water; the same worshipper might also perform *Angaluñchanā pūjā* and dry the idol with five or ten separate cloths, which are kept in the temple, and whose number seems to vary according to the wealth of the shrine. A worshipper may do the *Ān-dana pūjā* and mark the idol with fourteen auspicious marks, but only the paid officiant is allowed to perform the *Āṅga pūjā*, since this involves the handling of the valuable jewellery belonging to the idol. If the worshipper for whose benefit it is performed has paid a large sum, such as fifty rupees, the best crown, necklace, ear-rings, bracelets, arm-lets and girdle, all wrought in pure gold, will be brought out and put on the idol; if he only offers, say, twenty-five rupees, the idol will only wear its second-best silver-gilt ornaments. Then flowers and garlands (*Puṣpa pūjā*)¹ are offered, and this completes that part of the ritual for which special dress must be worn, and the performance of which is restricted to men.

The remaining acts of worship can be done by women, or by men in their ordinary dress, since the inner shrine need not be entered. They consist of *Dhūpa pūjā*, the waving of a stick of incense before the shrine; *Dīpa pūjā*, the waving of a lamp; *Akṣata pūjā*, the offering of rice; *Navedya pūjā*, the giving of sweetmeats; and *Phaḷa pūjā*, the offering of fruit. It is interesting to notice the way each different worshipper arranges the rice in the *Akṣata pūjā*; it is usually placed thus :



The Svastika sign (a) is intended to represent the *Gati* or state in which a jīva may be born as either a denizen of hell,

¹ The writer once saw flowers offered even in a Digambara temple at Borsad (Kaira district).

or of heaven, a man, or a beast. The three little heaps (*b*) symbolize the *Three Jewels* of right knowledge, right faith, and right conduct, which enable a man to reach *Moksa*, represented by the sign (*c*)

When fruit is offered it is noticeable that the Śvetāmbara have no scruple about including fresh fruit in their gift, a thing which the Digambara—the stricter sect—will not allow, considering that by so doing they take life. The evening temple worship of the Śvetāmbara, as of the Digambara, practically consists in *Āratī pūjā*—waving a lamp before the shrine.

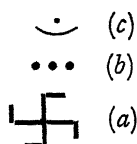
Meritorious as it is to perform the worship in the temples in one's own town, far more merit is gained by doing so at places of pilgrimage, particularly at special seasons of the year. On great festival days at Ābu, Gīrnār, and above all Śatruñjaya the temple court is thronged with would-be worshippers, all out-bidding each other for the privilege of performing the various ritual acts, whilst the temple custodians, acting as auctioneers, employ the familiar wiles of the auction room to run up the price. The auctioning is carried on under the phraseology of bidding for ghī (melted butter), and the man who offers the most *seers* of ghī obtains the coveted privilege. No ghī of course changes hands, the *seers* being only a conventional phrase for a fixed number of annas.

The present writer saw a man at Śatruñjaya perform the cheapest service—the *Sanātana pūjā*—for which privilege he had paid only two annas, though at Ābu he would have paid at least five-and-a-quarter. After bathing and donning the two cloths, he marked the idol in fourteen places and filled up time by playing on a harmonium. He then took in one hand a tray containing roses, almonds, rice, saffron and sugar, and in the other a jug containing water and milk, and round the jug and round his wrist he tied a red thread. After performing *Dīpa pūjā* and *Akṣata pūjā*, he did what is called *Camarī pūjā*, i. e. gently

waved a brush of cow's hair in front of the shrine, whilst the paid officiant was decking the big idol in its jewellery. He then placed a little image of a Tirthankara in front of the larger image in the inner shrine and bathed it and marked it with the auspicious marks. It was interesting to notice that whilst doing this he kept on showing the little idol its own reflection in a pocket looking-glass, as a thoughtful ladies' maid might have done to her mistress as she assisted at her toilette; he completed his service by offering the articles on the tray to the Tirthankara.

The next cheapest service to this, the *Pañcakalyāṇa pūjā*, costs the worshipper about five-and-a-quarter rupees.

The singing of the idol's praises, *Saṭavarṇana Stuti*, can be done at any time and without the worshipper requiring to bathe or change. A man walks into the temple, makes the signs we noticed before



on a board and sings the idol's praises out of a hymn-book.

At Śatruñjaya behind one of the main temples are housed several solid silver chariots, and for the sum of about thirty shillings a pilgrim can seat himself in a tiny silver barouche and be drawn round the temple accompanied by silver elephants and other delights, and so feel that he is doing his pilgrimage *de luxe*.

The pilgrimage of all others, however, to try and do at Śatruñjaya is the 'Ninety-nine'. It takes about three months to perform, for the pilgrim must toil up the thousands of steps that lead from the bottom of the hill to the summit, encircle the most famous temple, and tramp down to the bottom again ninety-nine separate times, and the last days he must observe as strict fasts from food and drink. When the last toilsome ascent has been made, the

priests drag out a silver throne, and, placing it under a canopy erected in the court of the main temple, set the image of a Tīrthankara thereon. The pilgrim does the eight-fold worship (*Śala pūjā*, *Āndana pūjā*, *Puṣpa pūjā*, *Dhūpa pūjā*, *Dīpa pūjā*, *Aksata pūjā*, *Naivedya pūjā*, and *Phaḷa pūjā*) eleven times over, and in the intervals hymns are sung to the accompaniment of a harmonium; and when the writer witnessed it, boys dressed in shepherd-plaid trousers and bright pink-frilled jackets danced to the jingling accompaniment of bells round their ankles. The pilgrim was in this case a little girl, who seemed to be utterly exhausted by fasting, thirst and fatigue.

Private
worship.

The Sthānakavāsī Jaina, being non-idolatrous and having no temple which they can attend, naturally pay more attention to meditation and private worship than the other sects, and if the reader would really learn to understand the heart of Jainism, it will repay him to study their private devotions with some minuteness, since after all a man's meditations are generally a true reflection of his creed.

The Dīgambara Jaina are said to use a good deal of Sanskrit in their devotions; the Śvetāmbara employ both Sanskrit and Māgadhī; but the Sthānakavāsī, who claim to hold closest of all the sects to primitive practice, confine themselves as far as possible to Māgadhī. Sanskrit would seem therefore to have come into use with idol worship under Hindu influence, and where reverence is refused to images, the sacred language of the Brāhmins is also neglected.

Every devout Sthānakavāsī ought to rise two hours before sunrise in winter and summer, and, taking in his hands his rosary, consisting of 108 beads, recite the *Navakāra mantra*, saluting Arihanta, Siddha, Ācārya, Upādhyāya and Sādhu, and also Knowledge, Faith, Character and Austerity, and, this done, should if possible repair to the monastery. Every Apāsaro, as also every temple, has a little room where the Jaina keep their clothes for worship, which usually consist of five articles: two long pieces of

cloth, one of which they wear round the loins and the other over the shoulders, a little strip to cover the mouth, a piece of cloth to sit on, and also a brush. The devout layman, wearing only the two cloths, sits down on what is in fact his prayer carpet, and, after asking permission from his guru, begs forgiveness of any living thing he may have injured on his way from his house to the monastery.

He is then in a position to perform *Sāmāyika*, the most Sāmā-essential portion of which, *Karemi bhante*, consists in the ^{yika.} repetition in Māgadhī of a vow which might be thus translated :

‘ I vow that I will not sin in regard to Dravya for the space of forty-eight minutes anywhere in the whole world. In right earnest I vow not to sin in any of the six ways. O adorable one, I take this vow, and I will keep it in this manner I promise to keep it in thought, word and deed myself, and not to cause others to break it in thought, word, or deed. Agam, O adorable one, I thus free myself from all sinful actions, I condemn them in the presence of my spirit and preceptor, and I vow to keep my spirit free from such actions.’

The worshipper then praises the twenty-four Tīrthaṅkara *Āuvisanttho*¹ of the present age in Māgadhī verse (*Āuvisanttho*¹), ^{santho.} which might be rendered :

‘ I sing the praise of the twenty-four Tīrthaṅkara and other Kevalī, who have shed the light of religion on this world, who formed communities and so became Tīrthaṅkara. I salute Rīṣabhadeva, Ajitanātha [here follows the list of the twenty-four]. I praise these and all others who have shaken off the dust of karma and have destroyed old age and death. May these twenty-four Tīrthaṅkara show mercy to me. May these Tīrthaṅkara, famed in this world, whose praises I have sung, whom I have worshipped in mind, and who are excellent in this world, grant me that religion in which meditation forms the chief part and which protects from all diseases.

Ye are brighter than the moon, more brilliant than the sun, more awe-inspiring than the ocean. Grant to me, O Siddha, to reach Siddha-hood’

Next follows *Vandanā*, i e. salutation and prayer for *Vandanā*. forgiveness to the guru, if he be present, or in his absence to the north-east corner of the building, that being the direc-

¹ Or *Āturviṃśatistava*.

tion in which Mahāvīdeha, the abode of the Tīrthankara, is said to lie. All sects, even when they add special Vandanā referring to idol worship, seem to use a general form, which could be freely translated as follows :

‘O forgiving Sādhu ! I desire to bow to you and to salute you to the best of my bodily powers, forsaking all evil actions. Permit me to approach you, to touch your lotus-like feet. I touch them. Pardon me if the touch annoys you. O adorable ! The day is passing away. O adorable, holy as a place of pilgrimage ! I crave forgiveness from you for all the evil actions I may have done during the course of this day. If I have committed any of the thirty-three errors (*asātānā*), if I have done anything wrong through body, speech, or thought, or from anger, pride, deceit, or greed, and if during this day I have in any way or at any time violated any of the duties enjoined by religion, I would be free, O forgiving Sādhu, from all such sins, which I condemn and condemn again in your presence. I will keep my spirit free from such sins.’

Paḍīka-
maṇuṁ.

*Paḍīkamaṇuṁ*¹ proper then follows, in which the Twelve Vows are repeated and any breach of them is confessed. This part of the devotions is most lengthy, as sins are confessed in all their subdivisions : for instance, if the worshipper has sinned against knowledge in any of fourteen ways, or against faith in five ways, or has uttered any of the twenty-five kinds of falsehood ; the eighteen classes of sin are also enumerated at this time, and the man confesses any sins he may have committed in respect of any of them, or against any of the Pañca Paramēśvara (or Five Great Ones). Every sect and sub-sect practises Paḍīkamaṇuṁ, but of course with infinite variation in the forms of confession used. The Sthānakavāsī make their confession in a form in which Māgadhī and vernacular words are mingled.

Kāu-
sagga.

The worshipper then seats himself cross-legged and repeats the salutation to the Five Great Ones (i. e. *Navakāra mantra*), says again the *Kareṁ bhante*, and then repeats the very interesting *Īcchamīthāmi Kāusagga*, which might be translated as follows :

¹ It should be noticed that the whole of their devotions is sometimes loosely called Paḍīkamaṇuṁ.

‘I now wish to arrest all the functions of my body. Before doing so, however, I pray for forgiveness if I have committed any fault (Atiçāra) in body, speech, or thought during this day, if I have acted contrary to the scriptures, or gone astray from the path of mokṣa, or done anything against the laws of religion, or unworthy of doing; I ask forgiveness if I have thought evil of others, entertained unworthy thoughts, acted in ways undesirable, longed for undesirable things, or if I have done anything unworthy of a Śrāvaka (devout Jaina layman) in respect of the three Jewels, the three Gupti, the four Kaṣāya, the five Anuvrata, the three Guṇavrata, the four Śikṣāvrata, or violated any of the twelve duties of a Śrāvaka. May all such faults be forgiven.’

The worshipper then performs the fourth part of Kāusagga by reciting the Tassottarī pātha, in which he says :

‘Sitting in one place I will now arrest all my bodily functions in order to purify and sanctify my spirit and to remove all darts (Śalya), and other sins from it. My arresting of bodily functions (Kāusagga) must not be regarded as broken, however, by any of the thirteen actions of inhaling, exhaling, coughing, sighing, sneezing, yawning, hiccupping, giddiness, sickness, swooning, slight external or internal involuntary movement, or winking. I will also hold my spirit immovable in Kāusagga and in meditation and silence, until I recite Namō arhantānum ; until then I will keep it free from sin.’

The sixth and last part of Padīkamanum is called Paçakhāna and consists of vowing to abstain from four kinds of food, for an hour if it is said at the morning Padīkamanum, or for the coming night when it is repeated in the evening. The promise runs as follows :

‘I take a vow to abstain from the four following kinds of food : food, drink, fruits, spices, in thought, speech and deed. I promise to keep my soul away from those four, provided that they are not forced on me or given to me whilst I am in a state of unconsciousness or meditation.’

There are at least ten variations of this vow : a man may promise to eat only once a day, or not until three hours after sunrise, or to take only one sort of food, or to fast altogether ; but every variation seems to show the stress the Jaina lay on the duty of fasting, an emphasis that is easily understood in a religion whose adherents hope eventually to die fasting,

and which teaches that the greatest crimes are those committed for the sake of eating.

Some Digambara Jaina, instead of taking a vow to fast, apparently promise to abstain from their specially be-setting sins. At the end of Padīkamanuṁ and at the end of Sāmāyika the worshipper performs *Namotthunāṇi* or general praise.

The different parts of Padīkamanuṁ need not be said in any exact order, but it should generally last about forty-eight minutes every morning, and, since it is a daily duty, it is also called *Āvaśyaka*.

At the end of it a devout layman would go to the Apāsaro and if possible hear a guru preach, and on returning to his house would give alms to a sādhu or to a poor man. He breakfasts about ten or eleven, then goes to business, returning in time to take his last meal about five o'clock in the afternoon, so that he may have his meal over before sunset, since no Jaina may eat after dark.

Evening
worship.

In the evening, and if possible in the monastery, he makes confession of the sins of the day (*Devaśīya Padīkamanuṁ*), sings praises (*Sajhāya Stavāna*), and vows not to eat till sunrise, and before he sleeps he must tell his beads and do salutation to the Five three times over. If he is a very devout layman, he will repeat the Santhāro pāṭha, reflecting that he may never wake again, and so be prepared to make a meritorious death.

Scripture
reading.

Some time during the day the layman should read one of the scriptures, unless hindered by any of the thirty-two reasons, such as having been near a dead body, or finding a bloodstain on his clothes, or being in any other way ceremonially impure. Again, he must not read the books if there is a mist, or a thunderstorm, the fall of a meteor, an eclipse, a full moon, no moon, or when a great king or even a great man dies, or if the sky has been red at sunrise or sunset, or if there has been a dust-storm. He must not read them on any of the first three days of the bright half of the

moon, in a house where meat is eaten, near a funeral pyre, on a battle-field, or in the twilight of the early morning or late evening. In fact on any day that a Sthānakavāsī Jaina feels too lazy to read the scriptures, he can find some ceremonial reason to prevent his doing so, and hence the scriptures are not in actual fact much studied by them.

*Jaina Holy Days.*¹

The ordinary routine of daily worship of course alters Pajju-
on the great days of Fasts or Festivals; for instance, at ^{sarī.}
Pajjusarā, the solemn season which closes the Jaina year, many devout laymen fast for eight days or even longer and attend special services at the Apāsarā. They also take this opportunity of doing poṣadha,² i. e. temporarily becoming a monk. We have seen how the whole teaching of Jainism tries to lead the laity along the path of asceticism towards deliverance, and during the fast of Pajjusana householders are urged to live a monk's life for at least twenty-four hours. During the twenty-four hours that he is performing poṣadha a layman never leaves the monastery, but spends his time in meditation and fasting. As a matter of fact every householder is supposed to perform poṣadha twice a month, but the generality of Jaina content themselves with doing it at the end of the year. If poṣadha be too exacting, a layman may observe the partial fast of *dayā* or *saṃvāra*, when, though he sit in the monastery for some fixed period, he may take food and boiled water at will.

The closing day of the Jaina year and of Pajjusana, Saṃvat-
Saṃvatsarī, is the most solemn fast of all. Every Jaina ^{sarī.}
fasts throughout the day from food and water, and the Apāsarā are crowded with men and women making their confessions. No outsider can visit these gatherings without being deeply impressed with the determination of all present

¹ For a full account of these see article 'Festivals and Fasts (Jain)' by the present writer in *E.R.E.*, vol. v, pp. 875 ff.

² Or poṣaha.

to carry no grudge and no quarrel over into the next year. At the close of the meeting every one present asks forgiveness from his neighbours for any offence he may even unwittingly have given, and they all write letters to distant friends asking their forgiveness also. This determination to start the new year in love and charity with their neighbours they do not confine to their own community; for example, the writer used to be bewildered by receiving letters from Jaina friends and pandits who had never offended her in any way asking her forgiveness in case they had unwittingly vexed her. One cannot help feeling that this beautiful custom of the Jaina is one of the many precious things they will bring as their special tribute to that City of God into which at last shall be gathered all the glory and wealth of devotion of the nations.

Some time during the Pajjusana week the Śvetāmbara Jaina often arrange a special procession through the town in honour of their Kalpa Sūtra.

Another pageant the same sect arrange is a cradle procession on Mahāvīra's birthday, which is now conventionally fixed for the first day of Bhādrapada, the fourth day of Pajjusana. Sthānakavāsī Jaina are not permitted to celebrate the day, lest it should lead to idolatry, but the other sects decorate their temples with flags on this and on the conventional birthdays of other Tīrthaṅkara.

Divālī. Curiously enough Divālī, the next great holy day of the Jaina, is really a Hindu festival in honour of Lakṣmī, the goddess of wealth. All through our studies, however, we have seen the great influence that Hinduism has exerted on Jainism, and here it pressed a mercantile community at its weakest point, its love of money; naturally enough such a community was not willing to omit anything that could propitiate one who might conceivably have the bestowal of wealth in her power. The festival has, however, been given a Jaina sanction by calling it the day on which Mahāvīra passed to mokṣa, when all the eighteen confederate kings

made an illumination, saying: 'Since the light of intelligence is gone, let us make an illumination of material matter.' How thin this excuse is, is shown by the fact that the celebrations seem, despite the protests of the stricter Jaina, to be more concerned with the worship of money than with the passing of Mahāvīra. On the first day (*Dhanateraśa*) the Śvetāmbara women polish their jewellery and ornaments in honour of Lakṣmī, on the second (*Kālīcaudaśa*) they propitiate evil spirits by placing sweetmeats at cross-roads, and on the third (*Amāsa*) all Jaina worship their account-books—*Śārada pūjā*. A Brāhman is called who writes *Śrī* (i. e. Lakṣmī) on the account-books over and over again in such a way as to form a pyramid. The priest then performs *Lakṣmī pūjā*, the oldest obtainable rupee and the leaf of a creeper being placed on an account-book, and also a little heap of rice, pān, betel-nut and turmeric, and in front of it a small lamp filled with burning camphor is waved, and the book is then marked with red powder. No one closes the account-book for several hours, and when they do so, they are careful to say: 'A hundred thousand profits.'

Perhaps the full-moon fasts also bear witness to Hindu Full-moon influence; at any rate these days are carefully observed by the Jaina. The great religious excitement of the community is found in going on pilgrimages, and on the full-moon days that fall in October–November (*Kārttikī punema*), or in April–May (*Āitri punema*), they try if possible to visit Śatruñjaya. On the other full-moon days, which fall in the spring and summer, they fast and hear special sermons, but the summer full-moon day (*Āsāḍhī punema*) is one to which the ascetics pay special attention, for wherever they spend that day, there they must remain till the rainy season is over.

In connexion with the antiquity of the Jaina scriptures Jñāna it is interesting to notice that once a year a fast is observed called Jñāna pañcamī, on which day all Jaina sacred books

Jñāna
pañ-
camī.

are not only worshipped but also dusted, freed from insects and rearranged. If only this custom had prevailed with regard to all English parish registers, how many of our records might have been saved !

Mauna-
gyārāsa.

We have studied the road through which a jīva passes by toilsome stages towards deliverance ; to recall these steps to the popular mind, the Śvetāmbara (and a few Sthānakavāsī) once a year keep a solemn fast called *Maunagyārāsa* on the eleventh day of some month, preferably the eleventh day of the bright half of Mārgaśīrṣa (November–December). The worshipper fasts absolutely from food and water and meditates, as he tells his beads, on each of the five stages (Sādhu, Upādhyāya, Ācārya, Tirthaṅkara and Siddha) of the upward path, and the next day he worships eleven sets of eleven different kinds of things connected with knowledge, such as eleven pens, eleven pieces of paper, eleven ink-bottles, &c.

Saint-
wheel
worship.

The worship of the *Siddha cakra*, or saint-wheel, which is kept in every temple, serves also to remind the worshipper of the stages he must pass, for on the little silver or brass tray are five tiny figures representing the Five Great Ones (Sādhu, Upādhyāya, Ācārya, Arihanta, Siddha), but between the figures are written the names of the three jewels (Right Knowledge, Right Faith, Right Conduct) and also the word *tapā*, austerity, which might almost be called the key-word of the whole Jaina system. This little tray seems to bear inscribed on it the Jaina Confession of Faith, and it is regarded as of so much importance that no Śvetāmbara temple is complete without it, and twice a year in the spring and autumn it is worshipped by having the eight-fold pūjā done to it every day for eight days. *Ṣaḷajātra*, or the water pilgrimage, is celebrated with much rejoicing once during each of these eight days, when the little tray is taken to some lake near the town and ceremonially bathed before being offered the eight-fold worship.

Days of
absti-
nence.

Fasting is considered so important by the Jaina, that the

more devout observe twelve days in every month as days of abstinence, but the less strict content themselves with fasting more or less strictly on five days.

Besides the regularly recurring holy days of the year, there are special occasions of rejoicing, such as *Añjanaśālākā* (the consecration of a new idol), which is celebrated with great pomp, but which rarely occurs now owing to the enormous expense it entails on the donor of the idol. In the case of a Śvetāmbara idol, mantras must be repeated, the glass eyes inserted, and the statue anointed with saffron, before the idol is regarded as sacred, but the expense lies in the payment, not so much for this consecration, as for the feasting and processions which accompany it.

Another rare act of Jaina worship is the bathing of the colossal figures such as that of Gomateśvara at Śrāvana Belgolā, which takes place every twenty-five years. The actual bathing is not unlike the ordinary Jala pūjā, and the privilege of pouring cups of curd, milk and melted butter over the idol is put up to auction.

There is one day, *Oḥ* or *Āmbela*, which is the fast *par Oḥ*, excellence of Jaina women. It occurs eight days before Čaitrī punema, and all women who long for a happy wedded life (and every woman in India marries) fast from specially nice food for twenty-four hours, remembering that a princess once won health for her royal husband who was a leper by fasting and worshipping the saint wheel on this day.

The ever-present influence of Hinduism is perhaps felt even more by Jaina women than by Jaina men, and it is they who insist on keeping the Hindu festival of *Śitalāsātama*, the festival of the goddess of small-pox, and the two feasts of *Virapasali*, when brothers give presents to their sisters and the sisters bless them, and of *Bhāibīja*, when the sisters ask their brothers to their houses. Often also girls and women fast on the Hindu holy days of *Bolachotha* and *Molākata*. It is much to be regretted that many Jaina men and women, despite all the efforts of the reformers, still

take part in the *Holi* celebrations—the detestably obscene festival of spring; thoughtful Jaina feel that it ill becomes a community who boast of their purity to share an alien festival of which all enlightened Hindus themselves are now ashamed. At *Daśerā*, the great Kṣatriya festival, the Jaina eat specially dainty food, and on *Makarasankrānti* they fulfil the duty of charity by giving food to cows and clothing to the poor.

Jaina, of course, ought not to observe the Hindu death ceremonies or *Śrāddha*, and they have so far discontinued the custom, that they no longer throw food to the crows; but they still observe them to the extent of eating specially dainty food on those days.

Jaina Superstitions.

Neither in the regular routine of their daily worship nor in the pleasurable excitement of their frequent holy days do the Jaina (and especially the Jaina women) find all the emotional outlet they need; and so, besides these recognized acts of ritual, they perform many others which are frowned on by their leaders. The women believe in nearly all the Hindu superstitions, so that they have as it were a second cult, that of warding off evil spirits and demons, to whom all their lifetime they are in bondage through fear.

The evil
eye.

The ordinary people amongst the Jaina believe most strongly in the evil eye and are terrified of coming under its influence (*Najarāi javunī*), though it is quite contrary to the tenets of their creed. They fear perfect happiness, and whenever they see it, they believe that some person who is a favourite with some god or goddess, such as Meladī Mātā, Khodiyāra Mātā, Kālakā Mātā, or Bhairava Deva, will harm the happy one through jealousy. Anything dark or bitter will avert this, and so, if new jewellery is worn, a black thread is tied on to it; if a new house is built, a black earthen vessel is placed outside; and the writer was herself entreated to mark her only child with a black smear on the cheek-bone

or at least behind the ear. In the same way at a wedding a lemon is tied in the turban of the bridegroom and in the dress of the bride, that something sour may safeguard the sweetness of their lot.

When illness occurs, it is put down to the influence of the evil eye. If a child has fever, or is sick after eating, the women at once say that its illness was caused by some person possessing the wicked power of the evil eye, and elaborate remedies are taken. A very usual method is to take a little cup and put in it smokeless burning embers, and over them mustard, salt and grain, till a fine smoke is made, and then to turn it upside down on to a brass plate, and, holding it firmly in position, to fix the two together with manure and water. They call this *Najara bandhī* and put it under the sick child's bed. After three or four days, when in the course of nature the fever has abated, they pull out the cup and plate and throw the contents away at a junction of three roads.

If a man is ill, one method of removing the influence of the evil eye from him is to wave a loaf of millet bread round his head and then give it to a black dog; if the animal eats it, they believe the influence of the evil eye passes into him.

The more enlightened Jaina declare that they have no fear of evil spirits (*bhūta*), but the women are very much afraid of them and, like all Indians, believe that Europeans share this fear and have their elaborate freemasonry ritual as a means of dealing with such spirits. *Bhūta* are specially active at Divālī time, and in order to prevent them coming to visit their homes, the women before Divālī go to some cross-roads where three or four ways meet, carrying water-pots. They make a circle in the dust with the water and in the centre of this place a small cake of grain. Indeed at any season when they are afraid of evil spirits visiting their house, they put vermilion, grain and something black into the bottom of a broken pot to guard against their coming.

Bhūta also live in pīpal trees, and during the last days

of the month Śrāvana one often sees women watering those trees to keep the evil spirits that live there happy and so prevent their coming out.

Ances-
tors.

Śrāvana is in fact an anxious month, and on the fifth day of it many Jaina women worship serpents, apparently to propitiate the spirits of their ancestors. They draw a picture of a snake on the walls of the room where the water-vessels are kept, in order to pacify the spirit of any of their forefathers who may have died suddenly in battle or been murdered before he could fulfil some strong desire he might have possessed; for they fear that such ancestors may return to carry out their interrupted purpose. To cool these desires, they encircle the picture of the snake three times with water (just as the lamp is waved before the idol at āratī) and offer it little cakes to make it happy.

The spirits of ancestors are also appeased once a year on either the eighth or twenty-ninth of Āśvina, when an offering of naivedya is made to them. A lamp is lighted and placed in some corner facing the quarter in which the ancestor once lived; an offering of sweetmeats is then made to the lamp and subsequently eaten by the offerers themselves.

Plague.

When frightened by the prevalence of plague or cholera, the Jaina have recourse to the Brāhmans to ask how they shall appease the *mela deva* (evil god) who is affecting them. The priests instruct them to light a fire in their own houses and circumambulate it. Near the flames they place an offering of naivedya and then walk round the fire three times carrying water. After this they themselves eat the actual naivedya that has been offered and give dry materials for naivedya and money to the Brāhmans.

Small-
pox.

In the same way, if a child actually has small-pox, or if there be an epidemic of it, a Jaina mother almost invariably goes to the shrine of Śitalā Mātā, the goddess of small-pox, whose shrine is to be found in almost every Indian village, and vows to make an offering of artificial glass eyes or money

to the Mātā if her child recover or escape infection altogether.

It is pitiful to see Jaina women who are childless Children. going to Hindu temples and promising to offer cradles or money if only a little son may be born to them. They even promise that for three or four years the child shall be treated as a beggar, and no name given to him; all they ask is that their reproach may be taken away.

The orthodox Jaina declare that all these superstitions which their women folk have copied from the Hindus are contrary to their religion and indeed must even be accounted Mithyātva Śālya;¹ but they do not see that they are born of fear, and that they will only disappear when the timid ones begin to trust a personal God and learn that the All-Powerful is the All-Loving too.

¹ See pp. 130 ff.

CHAPTER XIV

JAINA MYTHOLOGY

THE Jaina declare that they do not worship their gods, but that they regard them as instruments for working out the fruits of karma. They say also that their gods differ from the members of the Hindu pantheon in being graded : indeed they might almost be considered as having caste amongst themselves. In spite of being gods, they are inferior to men, since before they can attain mokṣa they must be born again as human beings ; yet, if they have accumulated good karma in previous births, they may now be enjoying greater bliss than men.

Gods in
Hell.

The lowest gods are in Hell, where their work is to torment jīva ; these deities are divided into fifteen classes according to their different functions. Amongst them are the *Amba*, whose special task it is to destroy the nerves of their victims (as a mango is pinched and crushed in a man's hand to soften it, so do they wreck the nerves of the jīva they torture) ; the *Ambarasa*, who separate bones and flesh ; the *Sāma*, who beat and belabour men ; the *Sabala*, who tear the flesh ; the *Rudra*, engaged in striking men with spears ; the *Mahārudra*, occupied in chopping flesh into mince-meat ; the *Kāla*, who are roasting the flesh of their victims ; the *Mahākāla*, who are tearing it with pincers ; the *Asipata*, engaged in cutting their victims with swords ; the *Dhanu*, who are shooting them with arrows ; the *Kumbha*, who are indulging in the pastime, so often employed in Indian native states, of torturing with chillies ; the *Vālu*, who steep men in hot sand ; the *Vetarānī*, who like devilish dhobīs dash their victims against stones in streams of boiling water ; the *Kharasvara*, who force men to sit on thorny trees ; and last in the fearsome list, the *Mahāghoṣa*, who shut men up in black holes.

On the same level as Hell, but in a different direction, is *Pātāla*; there are, however, no human beings in *Pātāla*, and so the gods who dwell there are not torturers as they are in Hell. They are divided into two main classes, *Bhavanapati* and *Vyantara*. These are again subdivided, there being ten kinds of *Bhavanapati*. first, the dark god *Asura Kumāra*, whose body is all black, who loves to wear red garments, and in whose crown is a great crescent-shaped jewel; then *Nāga Kumāra*, whose body is white, whose favourite garments are green, and in whose crown is a serpent's hood for a symbol; the body of *Suvarṇa Kumāra* is as yellow as gold, his clothes are white, and his symbol is an eagle; *Vidyut Kumāra* is red in body, he wears green vestments, and has a thunderbolt in his crown; the body of *Agni Kumāra* is also red, but his dress is green, and his symbol is a jug; the next god, *Dvīpa Kumāra*, is red, with green clothes, but has a lion for his sign; *Udadhi Kumāra* is a white god with green clothes, whose symbol is a horse; an elephant is the sign of the red *Diśā Kumāra*, who is clad in white; the god *Vāyu Kumāra* has a green body and wears clothes as red as the sunset sky, and his token is the crocodile; and the last of the ten *Bhavanapati* is *Sihanuta Kumāra*, with a body as yellow as gold, white clothes, and a shallow earthen pot as his symbol.

The other denizens of *Pātāla*, the *Vyantara*, are demons of various classes, and all have trees as their trade-marks. *Piśāca* are black-bodied, and have a Kadamba tree as a symbol; *Bhūta*, whose sign is the Sulasa tree, are also black-bodied; so are *Yakṣa*, who possess the Banyan tree as their sign; *Rāksasa* are white and have the Khaṭamba tree; the green *Kinnara* have the Aśoka tree; the white *Kimpuruṣa* the Āmṇā tree; the *Nāga* or snake tree is the symbol of the black-bodied *Mahoraga*; and the last of the *Vyantara* demons, the black *Gāndharva*, have the *Ṭimbara* tree for their sign.

Besides these there are lower demons called *Vāṇavyantara*, who are named respectively *Ānapannī*, *Pānapannī*, *Isīvāyī*, *Bhūtavāyī*, *Kandīye*, *Mahākandīye*, *Kohaṇḍa* and *Pahaṅga*. All these live in the lower regions.

Then there are the gods of the upper regions. In Svarga there are two classes of gods, *Jyotiṣī* and *Vimānavāsī*.

Jyotiṣī gods inhabit *Sūrya* (the sun), *Candra* (the moon), *Graha* (the planets), *Tārā* (the stars) and *Nakṣatra* (the constellations). The Jaina believe that there is a sun that moves and another that stands still, and that the same is the case with the moon, planets and stars, and that each of these has its own gods.

The class of *Vimānavāsī* has three divisions: first, the gods of *Devaloka* (*Sudharmā*, *Īśāna*, *Sanatkumāra*, *Māhendra*, *Brahma*, *Lāntaka*, *Mahāśukra*, *Sahasāra*, *Ānata*, *Prānata*, *Ārana* and *Acuya*); then the gods in *Graveyika* who rule over *Bhadde*, *Subhadde*, *Sujāe*, *Sumānase*, *Priyadaṁsane*, *Sudāṁsane*, *Āmohe*, *Supadībhadde* and *Jasodhare*; and lastly in *Anuttaravimāna* there are five places, each with a god called *Indra* to rule over it, viz.: *Vijaya*, *Vijayanta*, *Jayanta*, *Aparājita* and *Sarvārthasiddha*.

As on earth (or rather as in India) there are sweepers who act as scavengers for men and live apart from them, so in the heavens there are gods who do menial service for the other gods and live apart from them. The name of these gods is *Kūḷvīṣyā*, and they are practically the out-caste or sweeper gods. There are three divisions of them: those who live beneath the first and second *Devaloka*, those who live below the third, and those who dwell under the seventh; a little higher in the social scale come the servant gods—the *Tiryak jāmbrik*—who each live in a separate mountain in a different continent; and above these again are the *Lokāntika* gods, who are higher servants, and who live in the fifth *Devaloka*. Altogether there are in heaven and hell ninety-nine kinds of gods who are regarded as menial because they serve.

Could anything show more clearly the terrible way in which caste has fettered not only the lives and customs of the Jaina but even their imagination, than this fact that the very gods who serve are regarded as polluted and contaminated by that service? It is this belief that hinders Jaina from taking their share in the social uplift of India; and it is only the revelation of a Son of God who was amongst us as one that serveth that can set them free.

Over all the Devaloka there is a place called Siddhaśilā, in which the Siddha live.

All the gods are in a state of happiness, eating, drinking and singing; the good gods (*Samakutī*) make a point of being present and listening whenever the Tīrthaṅkara preach, but the false gods (*Mithyātvi*) do not attend. Even the Samakutī will have to be born as men before they can attain mokṣa, but they will soon arrive there, whereas the Mithyātvi will have to undergo numberless rebirths.

Indra is the supreme god, ruling over all the gods, and his commands they must all obey.

The Jaina illustrate their ideas of heaven and hell by the diagram of a man's figure. The legs of the figure, they say, represent *Adholoka*, wherein are situated the seven hells or Naraka. *Ratna Prabhā*, the first hell, is paved with sharp stones; *Śarkara Prabhā*, the second, with pointed stones of sugar-loaf shape; *Vālu Prabhā* with sand; *Pañka Prabhā* with mud; *Dhumra Prabhā* is filled with smoke; *Tama Prabhā* is dark enough; but *Tamatama Prabhā* is filled with thick darkness. The hideous torments inflicted in these terrible hells by the evil gods we have already studied, but in all these hells the jīva have the hope that they will eventually escape from thence when their karma is exhausted. A Śvetāmbara sādhu, however, told the writer of a still worse place, *Nigoḍa*, situated below the feet of the figure in our diagram, in which are thrown evil jīva who have committed specially heinous sins like murder, and who have no hope of ever coming out. They suffer excruciat-

ing tortures, such as having millions of red-hot needles thrust into them, and know that their pain is unending. So many jīva are condemned to Nigoḍa that there is an endless procession of them passing thither like a long, long train of black ants, of which we can see neither the end nor the beginning.

To return to our diagram, the waist of the figure is our world, *Tiryakloka*, which is made up of two-and-a-half islands, each containing a secret district called Mahāvīdeha, whose inhabitants alone can attain mokṣa; above comes Svarga or *Urdhvaloka*, where the gods of the upper world live; the breast of the figure represents *Devaloka*; the neck *Graiveyika*; and the face *Anuttaravimāna*, all of whose gods we have studied; while the crown of the figure is *Moksa*, where dwell those jīva who, after being born as men, have at length attained deliverance.

Jaina Divisions of Time.

In common with so many oriental faiths the Jaina think of time as a wheel which rotates ceaselessly downwards and upwards—the falling of the wheel being known as *Avasarpinī* and the rising as *Utsarpinī*. The former is under the influence of a bad serpent, and the latter of a good one.

Avasar-
pinī.

Avasarpinī, the era in which we are now living, began with a period known as *Susama Susama*, the happiest time of all, which lasted for four crores of crores of sāgaropama,¹

¹ Jaina technical words for time :

Samaya, the smallest unit of time. Countless samaya pass whilst one is winking an eye, tearing a rotten piece of cloth, snapping the finger, or whilst the spear of a young man is piercing a lotus leaf.

Āvalikā, the next smallest division of time, is made up of innumerable divisions of samaya.

Then comes *Muhūrta*, which is composed of 16,777,216 āvalikā and is equivalent to forty-eight minutes of English time.

Ahorātra consists of thirty muhūrta, or a night and a day.

After *Ahorātra* the Jaina count like Hindus by fortnights, months, and years, till they come to *Palya*, composed of countless years, and *Sāgaropama*, which consist of one hundred millions of palya multiplied by one hundred millions.

and when every man's height was six miles, and the number of his ribs two hundred and fifty-six.

The children born in this happy period were always twins, a boy and a girl, and ten Kalpavrikṣa (desire-fulfilling trees) supplied all their need; for one tree gave them sweet fruits, another bore leaves that formed pots and pans, the leaves of a third murmured sweet music, a fourth gave bright light even at night, a fifth shed radiance like little lamps, the flowers of a sixth were exquisite in form and scent, the seventh bore food which was perfect both to sight and taste, the leaves of the eighth served as jewellery, the ninth was like a many-storied palace to live in, and the bark of the tenth provided beautiful clothes. (In many of the Jaina temples representations of the happy twins are carved, standing beneath these desire-fulfilling trees.) The parents of the children died as soon as the twins were forty-nine days old, but that did not so much matter, since the children on the fourth day after their birth had been able to eat as much food as was equal to a grain of corn in size, and they never increased the size of this meal, which they only ate every fourth day. The children never committed the sin of killing, for during their whole lives they never saw a cooking-vessel or touched cooked food, and on their deaths they passed straight to Devaloka, without ever having heard of religion.

In the next period, *Suṣama*, which, as its name indicates, was only half as happy as the first, the twins born into the world were only four miles high, had only one hundred and twenty-eight ribs, and only lived for two palya of time, but the ten desire-fulfilling trees still continued their kind offices. The parents of the children lived longer now (the Jaina, according to this, would seem not to consider the long life of their parents essential to their own happiness!) and did not die till the children were sixty-four days old; and meanwhile human appetite had so far increased that twins ate a meal equal to a jujube fruit three days after their birth,

and continued to do so every third day throughout their lives.

In *Susama Dusama* the happiness has become mixed with sorrow; the twins are now only two miles in height, have only sixty-four ribs, and live only for one palya, but on their death they still go to Devaloka. It was during this period that Ṛisabhadeva, the first Tirthankara, was born. He taught the twins seventy-two useful arts, such as cooking, sewing, &c.; for he knew that the desire-fulfilling trees would disappear, and that human beings would then have only themselves to depend on. Ṛisabhadeva is also credited with having introduced politics and established a kingdom, but his daughter Brāhmī, the Jaina patron of learning, is even more interesting than her father. This learned lady invented eighteen different alphabets (oh, misdirected energy!) including Turkish, Nāgarī, all the Dravidian dialects, Canarese, Persian, and the character used in Orissa. From these, the Jaina say, were derived Gujarātī and Marāthī. It is strange that a people who believe the patron of letters to have been a woman should so long have refused to educate their own daughters: surely in this particular they might safely follow the example of so illustrious a being as their first Tirthaṅkara.

In the period of *Duṣama Suṣama*, which lasted for one crore of crores of sāgaropama less forty-two thousand years, the height of man was five hundred span, the number of his ribs thirty-two, and his age one crore of pūrva. The women born in this age ate twenty-eight morsels of food, the men thirty-two, and they both dined once during the day. During this time the Jaina religion was fully developed, and there were born the remaining twenty-three Tirthaṅkara, eleven Ākṛavartī, nine Baḷadeva, nine Vāsudeva, and nine Prativāsudeva. People born during this epoch did not all pass to Devaloka, but might be reborn in any of the four Gati (hell, heaven, man, or beast), or might become Siddha.

Duṣama, the period in which we are now living, is entirely evil. No one can hope to live longer than one hundred and twenty-five years, to have more than sixteen ribs or a greater stature than seven cubits. The era began three years after Mahāvira reached mokṣa, and will last for twenty-one thousand years. No Tirthankara can be born during *Duṣama*; nor can any one, lay or ascetic, however good, reach mokṣa without undergoing at least one rebirth (so that there would not seem to be much use in becoming an ascetic nowadays!). Bad as things are now, they must become yet worse, and Jainism itself is doomed to disappear during our present era; the last Jaina monk will be called Duppasahasūri, the last nun Phalguśrī, the last layman Nāgila, and the last laywoman Satyaśrī.

It is this belief that Jainism must disappear that is paralysing so much effort at the present time; for the younger Jaina feel that anything they may do to spread their faith, for instance, is only building castles in the sand that must be swept away by the incoming tide of destruction. It seems, in fact, impossible for any religion which is not illuminated and irradiated by Hope to become a really missionary faith.

Our present era, will be followed by a still more evil one, *Duṣama Duṣama*, which will also endure for twenty-one thousand years. A man's life will then only last sixteen or, according to some sects, twenty years at most, his height will only be one cubit, and he will never possess more than eight ribs. The days will be hot and the nights cold, disease will be rampant, and chastity, even between brothers and sisters, will be non-existent. At the end of the period terrific tempests will sweep over the earth, and but for the fact that the Jaina know their uncreated world can never be destroyed, they would fear that the earth itself would perish in the storms. Men and birds, beasts and seeds, will seek everywhere for refuge, and find it in the river Ganges, in caves and in the ocean.

Utsar-
pinī.

At last during *Duṣama* *Dusama*, in some month of Śrāvana, and in the dark half of it, the era of Utsarpinī will begin, and the wheel of time start its upward revolution. It will rain for seven days seven different kinds of rain, and this will so nourish the ground that the seeds will grow.

Duṣama will bring slight improvement.

In *Dusama* *Suṣama* the first of the new twenty-four Tīrthaṅkara will come.

The
twenty-
four
coming
Tīrthaṅ-
kara.

The name of this first Tīrthaṅkara will be *Padmanābha*. In Mahāvīra's time this Padmanābha was a king in Magadha, and at present he is expiating his bad karma in the first hell. When in the upward revolution of the wheel *Suṣama* has been reached, the other twenty-three coming Tīrthaṅkara will be born.

Supārśva, the uncle of Mahāvīra, who at the present moment is in the second Devaloka, will be the second Tīrthaṅkara, and will be known as *Suradeva*.

The third will be Udāijī, who was the son of Kunika and so grandson of King Śrenika; he is at present in the third Devaloka, but will be called the Tīrthaṅkara *Supārśva*.

The fourth, a certain Potila, now in the fourth Devaloka, will rule as *Svayamprabhu*.

Dṛidhaketu, the uncle of the husband of Mallinātha (the only woman Tīrthaṅkara), now in the second Devaloka, will be the fifth Tīrthaṅkara, *Sarvānubhūti*.

Kārttikaśeṭha, the father of the most famous of all Jaina laymen, Ānanda, who is at present in the first Devaloka, will be the sixth, *Devaśruta*.

Śaṅkhaśrāvaka, a man in the twelfth Devaloka, will be reborn as the seventh coming Tīrthaṅkara, *Udayaprabhu*.

The eighth will be Ānandaśrāvaka, now in the first Devaloka, who is to be called *Pedhāla*.

Sunandāśrāvikā, in the first Devaloka, is to be reborn as the ninth Tīrthaṅkara, *Potila*.

A man called Śatakaśrāvaka, in the third hell, is to be re-incarnate as the tenth, *Śata-kīrti*.

The eleventh is more interesting, for it is Devakī, the mother of Kṛṣṇa, at present working out her karma in the eighth Devaloka, who will be incarnate as *Munisuvrata*.

The dark god Kṛṣṇa himself, now in the third hell, is to become the twelfth Tīrthankara, *Amama*.

Harasatyakī, the guru of Rāvana of Hindu mythology, when he leaves the fifth Devaloka, is to be incarnate as the thirteenth Tīrthankara, *Nikasāya*.

Kṛṣṇa's brother Baladeva, now in the sixth Devaloka, will become *Nṣpulāka*, the fourteenth Tīrthankara.

Sulasā, a man now in the fifth Devaloka, is to be the fifteenth, *Nirmama*.

We have not even yet come to the end of Hindu influence, for the stepmother of Kṛṣṇa, Rohinī (the mother of Baladeva), who is in the second Devaloka, will be incarnate as *Citrāgupta*, the sixteenth Tīrthankara.

Revatī, a woman now in the twelfth Devaloka, who in her past life was married to Mahāśutaka, a famous Jaina layman, will become *Sumādhi*, the seventeenth Tīrthankara.

The eighteenth was in her past life Subhala, and later a very chaste woman (if not an actual satī), Magavatī, and is at the present time in the eighth Devaloka, from whence she will issue eventually as *Saṃvaranātha*.

The Hindu ascetic Dvaipāyana, who set fire to Dvārakā, and is now a god, Agni Kumāra, will at last be incarnate as the nineteenth Tīrthankara, *Yaśodhara*.

The twentieth shows again the enormous popularity of the Kṛṣṇa cult and the influence it wields over Jaina as well as Hindu thought, for it is that of Kuṇika, who in his past life was Javakumāra, a relative of Kṛṣṇa's. At present he is in the twelfth Devaloka, but eventually he will issue forth to be born as *Vijaya*.

Nārada, who was a layman in the time of Rāvana, and who is in the fifth Devaloka, will be the twenty-first Tīrthankara, Mallinātha or Malyadeva.

Ambada, a former ascetic (or, according to other traditions,

a famous layman), now in the twelfth Devaloka, will become the twenty-second Tīrthaṅkara as *Devajina*.

The twenty-third is Amara, now in the ninth Graiveyaka, and will be called *Anantavīrya*.

The twenty-fourth and last of all the coming Tīrthaṅkara is Svayambuddha, now in the highest of all the Devaloka, who is to be incarnate as *Bhadrajina*.

The first of the new series of Tīrthaṅkara, Padmanābha, will much resemble Mahāvīra, and will accomplish as much as he did in spreading the faith. After him each succeeding Tīrthaṅkara will carry on the work, and the world will grow steadily happier, passing through every stage till the happiest of all is reached, when the decline of the wheel must once more begin that leads at last to the destruction of Jainism, and so on in endless succession.

CHAPTER XV

JAINA ARCHITECTURE AND LITERATURE

Jaina Architecture.

THE earliest Jaina architects seem to have used wood as their chief building material: it was easily obtained and very suitable for use in a tropical country; but one quality it conspicuously lacked, that of durability, and the earliest Jaina buildings have all disappeared as completely as the early wooden churches in Ireland.

The habit of using wood, however, left to subsequent Jaina architecture some notable legacies, one of which can be seen in the exquisite fineness of the carvings in the interior of Jaina temples, tracery so delicate that it seems almost incredible it can have been carried out in so stubborn a medium as stone; whilst another legacy is to be found in the many-curved strut that sustains Jaina arches and seems to have taken its origin from the wooden support of a timber arch.

But if the hand of time robbed Jainism of its wooden Stūpa. treasures, the lack of knowledge on the part of early scholars, which accredited all stūpa and all cave-temples to Buddhists, robbed Jainism for a time also of its earliest surviving monuments. It is only recently, only in fact since students of the past have realized how many symbols, such as the wheel, the rail, the rosary, the Svastika, &c., the Jaina had in common with the Buddhists and Brāhmans, that its early sites and shrines have been handed back to Jainism. The importance of accuracy in this respect is enhanced by the fact that in its architecture we have an almost perfect record of Jaina history enshrined in loveliness.

Jaina and Buddhist art must have followed much the

same course, and the former like the latter erected stūpa with railings round them in which to place the bones of their saints. But such has been the avidity with which everything possible has been claimed as Buddhist, that as yet only two stūpa¹ are positively admitted to be of Jaina origin. One of these was discovered by Dr. Fuhrer on the Kaṅkāli mound near Mathurā, that centre of Jaina influence, and dates from the Satrap period, and another at Rāmnagar near Bareilly.

Dr. Burgess² gives the following account of the construction of a stūpa built on the Aśoka pattern about 200 B. C. :

‘On a low circular drum, a hemispherical dome was constructed, with a procession path round the latter, and over the dome a box-like structure surmounted by an umbrella and surrounded by a stone railing. Round the drum was an open passage for circumambulation, and the whole was enclosed by a massive rail with gates on four sides.’

It is interesting to notice that even now after the passage of twenty-one hundred years, circumambulation (*pradakṣiṇā*) plays an important part in Jaina temple worship, and to sit for ever under an umbrella is the highest privilege of their Tirthankara.

Cave-
temples.

Of about the same date as the stūpa were the Jaina cave excavations containing *caitya* caves for worship and also caves for the monks to live and sleep in. The Jaina *caitya* were not as big as the Buddhist, for their religion did not necessitate the calling of such large assemblies ; but in other respects the resemblance between them was so strong that like the stūpa they were all placed to the credit of the Buddhists. The wonderful caves in Junāgaḍh, for instance, with their traces of beautiful carving, are certainly Jaina, and now that the State is for the time under British administration, it is to be hoped that such thorough excavations may be carried out as will throw light on many disputed points.

Dr. Fergusson³ also numbers amongst Jaina caves of the

¹ *Imperial Gazetteer*, ii. 111.

² *Ibid.*, ii. 159.

³ J. Fergusson, *History of Indian and Eastern Architecture*, London, 1910, vol. ii, p. 9.

second century B. C. those in Orissa, and as of later date those at Bādāmi, Patna, Elūrā and elsewhere.

If only we could trace the development from the earlier wooden structures to the exquisite eleventh-century temples, we should have solved one of the great problems of Jaina history; but we have as yet no material to do so. The blossoming period of Jaina architecture is like the sudden flowering of Flemish art under the Van Eycks: in both cases all the intermediate stages have been swept away by the ravages of time and the devastation of war, and we are abruptly confronted with the perfection of loveliness, whilst the toilsome steps that led up to it are hidden from us.

From this time the story of Jaina architecture is clear, and it seems to fall into four main divisions, the first of which, the golden age, almost corresponds with the Gothic movement on the continent of Europe. ^{1. The Golden Age.}

The plan of the temples of this period is somewhat similar: each has an open porch (*maṇḍapa*), a closed hall of assembly (*sabhā maṇḍapa*), and an inner shrine or cell (*gabdhāro*) in which the idol is kept. The whole is surrounded by a closed courtyard carrying on its inner wall numerous separate cells, each with its own small image of a Tīrthan-kara. The temple is surmounted by a pyramidal roof, often ending in the representation of a water-pot, and only the carving on this pyramid (or *Śikhara*) as it appears over the temple wall gives any hint of the rich beauty enclosed within the courtyard. The inner shrine is usually guarded by richly carved doorways; the idol itself (nude and blind in the case of Dīgambara and with loin-cloth and staring glass eyes in the case of Śvetāmbara temples) is of no artistic merit; the *sabhā maṇḍapa* has very little carving, and is only too often defaced by vulgar decorations and hideous glass globes, but the outer portico (the *maṇḍapa*) is a very fairyland of beauty, the fineness of whose carving is only equalled by the white tracery of hoar-frost. From the dome of this porch hang pendants of marble,

whose workmanship dims the memory of the stairway of Christ Church and the roof of the Divinity School in Oxford, and gives the spectator a new standard of beauty. The many pillars that support the dome are all so perfectly carved, that the element of 'control' is never lost, and the many curved struts between the pillars recall the days when the Jaina wrought their dreams in wood. No description can give the reader any idea of the dainty elaboration of the carving in white marble: indeed the learner needs to pass many times from the blinding glare of a dusty Indian day into the cool whiteness of these shrines and surrender himself to the beauty and stillness of the place, ere he can hope to unravel half their wealth of legends in stone.

We know that the eleventh, twelfth and thirteenth centuries saw the zenith of Jaina prosperity. Not only were kings reckoned amongst the most ardent disciples of this faith, but great wealth poured into the community; and as this acquisition of power and wealth coincided with a time of real religious fervour, it is not surprising that there followed a marvellous epoch of temple-building, in spite of occasional outbursts of fierce persecution. Mount Ābu, bearing on its bosom shrines that are marvels of fretted loveliness, the frowning rock of Gīrnār crowned with its diadem of temples, and Śatruñjaya in its surpassing holiness, half fortress and half temple-city, bear witness to the fervour of those days, when, for example, even the masons after completing the work for which they were paid on Mount Ābu voluntarily erected another temple as a free-will offering, which is called to this day the Temple of the Artificers.

It has already been pointed out that this the golden age of Jaina temple-building in India is also the period of the great Gothic cathedrals of Lincoln, Salisbury and Wells in England, and of Amiens, Rheims and Chartres in France. Both styles show a complete control of the principle of vaulting and a marvellous inventiveness in the wealth of detail with which the interiors are decorated.

The Mohammedans found in the Jaina temples not only 2. Under quarries from which to steal ready-made the pillars for ^{the} their mosques, but as it were garments for the expression of ^{shadow} of Islam. religion that could be 'made over' for their use. As easily as an elder sister's clothes are cut up and altered for the use of the younger, so conveniently were Jaina temples transformed for the appropriation of this newest arrival on the Indian scene. All that the victorious Mohammedans had to do was to make slight structural alterations.

'By removing the principal cell and its porch from the centre of the court, and building up the entrances of the cells that surround it, a courtyard was at once obtained, surrounded by a double colonnade, which always was the typical form of a mosque. Still one essential feature was wanting—a more important side towards Mecca; this they easily obtained by removing the smaller pillars from that side, and re-erecting in their place the larger pillars of the porch, with their dome in the centre; and, if there were two smaller domes, by placing one of them at each end.'¹

No original mosque the Mohammedans ever erected rivalled these 'made-over' temples for beauty. In the zenith of their prosperity Jaina architects had taught Hindu builders much; now in adversity they still influenced their persecutors, and the still too-little-known mosques of Aḥmadābād owe more of their unrivalled beauty to Jaina inspiration than to any other source.

But the Jaina did not only teach; like true scholars, they also learnt even from their opponents, and it is to the blending of the pure Jaina style with Mughal features that we owe modern Jaina architecture. The present writer was shown both at Ābu and Śatruñjaya on the interior of the roof of the temple courtyard miniature representations of Mohammedan tombs, which she was assured had been placed there to guard the shrines from the iconoclastic zeal of the conquerors. This, however, was only a small

¹ Fergusson, loc. cit., ii. 69.

matter compared to the other modifications due to Mohammedan influence that were to follow.

3. Modern
Jaina
architec-
ture.

When the Mohammedan tyranny was overpast, the natural outcome of Jaina belief in the merit of building temples again showed itself in the erection of new shrines on the old sites, in additions to the temple cities, and also in the buildings that may still be seen in such places as Sonāgarh and Mukhtagiri. The peace and prosperity that have followed the establishment of British rule in India have led to an unprecedented outburst of temple-building; and all these shrines, whether erected in the sixteenth or in the nineteenth century, have so many characteristics in common, that they may be grouped together as modern. The pointed pyramidal roof is seldom seen, and the true Jaina dome is superseded by the Mughal, and the openings are now usually the foliated pointed arch which the Mohammedans introduced. The style, too, though rich and ornate, has lost much of its original eleventh-century purity.

Perhaps one distinct gain may be chronicled that is seen at its best in a Jaina temple in Delhi, namely, the filling in of the space behind the strut with beautiful pierced work, that makes the whole resemble a bracket supporting the arch.

On the debit side, however, there must be recorded the terrible vulgarity that often disfigures modern Jaina temples and is seen at its worst in places like the temple city of Pālitānā, where the older buildings throw the modern craze for crude colour washing and paintings into terrible relief. Perhaps the most famous of the modern temples is that erected by Śeṭha Hatthisimha in Aḥmadābād in 1848, where despite all the beauty of its carving one still longs for the more austere loveliness of the earlier fanes. The old 'Gothic' days seem to have passed now into an over-elaborated period of mixed styles.

The Jaina architecture of the south forms a class apart ; 4. South-
 it has three chief divisions. First, temples (*Bastī*) that ^{ern India.} possess shrine, assembly hall and porch, like similar buildings in the north of India, but with more ornate outer walls. Secondly, open-air courtyards (*Betta*) containing images not of any of the orthodox Tīrthaṅkara of the north, but of Gōmata or Gomateśvara, a Dīgambara saint unknown in northern India. (It is to this saint that the famous colossi of the south are dedicated. The best known of these is that at Śrāvāṇa Belgolā in Mysore, which, cut from a single block of gneiss, stands some fifty-seven feet high ; others are to be found at Yenūr and Kārkala in South Kanara.) The third class of temples is found in Kanara, and with their Venetian blinds they curiously recall the house of some European official, but their general style and especially their reversed eaves resemble the buildings of Nepāl.

Another feature of note in Southern Jaina architecture is the *stambha* or pillar. In Ābu the custodian of a temple drew the writer's attention to a stambha within the enclosure and explained that no temple was complete without one. But the Ābu pillar was plain indeed compared to the lavishly carved stambha that are to be found in the south. At Mūdabīdri a most interesting question is raised by the presence on the bottom of these pillars of the curious interlaced basket-work pattern familiar in Irish manuscripts and on Irish crosses.

' It is equally common in Armenia, and can be traced up the valley of the Danube into central Europe ; but how it got to the west coast of India we do not know, nor have we, so far as I know, any indication on which we can rely for its introduction. There was at all times for the last fifteen centuries a large body of Christians established on this coast who were in connection with Persia and Syria, and are so now. It would be strange, indeed, if it were from them the Jains obtained this device '¹

May not this symbol from the ancient crosses now so

¹ Fergusson, ii. 82.

strangely found in the very centre of a Jaina temple be a prophecy of the coming of the spring ?

Jaina Writers.

Jainism has produced so vast and varied a literature, that we can mention here only the leading periods of activity and the languages used.

All the books of the Canon are in Ardha-Māgadhi, the vernacular spoken by Mahāvīra and his monks, which thus became the sacred language of Jainism.

All early commentaries on the Jaina Canon and a good deal of the secular poetry composed by Jaina are in what is known as Jaina-Mahārāstri, a vernacular closely allied to early Marāthī.

After the Christian era Sanskrit gradually won its way to the place of *lingua franca* in North India. It was generally used in inscriptions and in royal proclamations ; and literary men of all the religions employed it in preference to other tongues, because it alone was understood by cultured men everywhere. This explains the existence of a great body of Buddhist literature in Sanskrit. The Jaina were rather later than others in substituting Sanskrit for their accustomed vernacular, but finally most of their sects also yielded, though in varying degrees. A large part of Jaina Sanskrit literature consists of scholastic and philosophic works connected with the exposition and defence of the faith ; but the Jaina also hold a notable place in ordinary literature. They specially distinguished themselves in grammar, lexicography and moral tales. The two northern recensions of the *Pañcatantra*, for example, show considerable Jaina influence. The work of this period culminates in the activity of Hemacandra, with whose writings we deal briefly below.

In South India the earliest literary movement was predominately Jaina. In Tamil literature from the earliest times for many centuries Jaina poets held a great place. The *Jivaka Cintāmaṇi*, perhaps the finest of all Tamil

poems, is a Jaina work. Eight thousand Jaina, it is said, each wrote a couplet, and the whole when joined together formed the famous *Nālaḍiyār*. To-day this consists of only four hundred verses, but the discrepancy is accounted for by the action of a hostile monarch who flung the whole multitude of poems into a stream and destroyed all but four hundred particularly good ones ! Each of the verses is quite unconnected with the other, but has a most unimpeachable moral, and so they are taught in Tamil schools to this day.

More famous still is the *Kurraḷ* of Tiruvaḷḷuvar, the masterpiece of Tamil literature. Its author, an outcaste by birth, is claimed by every sect as belonging to their faith, but Bishop Caldwell 'considers its tone more Jaina than anything else'.¹ In any case it must come from the earliest period. Another name that adds lustre to these times is that of a Jaina lady Avvaiyār 'the Venerable Matron', one of the most admired amongst Tamil poets, who is said to have been a sister of Tiruvaḷḷuvar. Nor was it only amongst the fields of poesy that the Jaina gained renown ; a famous old dictionary and the great Tamil grammar are also accredited to them.

Jaina writers also laid the foundations of Telugu literature, and classical Kanarese literature begins with a great succession of Jaina poets and scholars. The period of their greatest activity runs from the eighth to the twelfth century.

But the greatest of all Jaina writers was undoubtedly Hemaçandra. He was born in Dhandukā near Ahmadābād in A. D. 1088 of Jaina parents, his real name being probably Čāṅgadeva. His mother dedicated him to the religious life under the care of a monk named Devaçandra, who took him to Cambay, where he was eventually ordained, receiving the new name of Somaçandra. In Cambay he studied logic, dialectics, grammar and poetry, and proved himself a past master in every branch of study he took up.

¹ *Imperial Gazetteer*, ii. 435

Hemaçandra's chance came when he was appointed spokesman of the Jaina community at Anhlvāḍa Pātana to welcome the great Āulukya king, Jayasīmha Siddharāja, on his return from a famous victory in Mālwa. His poem won the king's heart, and he was appointed court pandit and court annalist in the royal capital. There he compiled two lexicons and wrote his famous Prākṛit grammar, with which the learned king was so delighted, that he engaged three hundred copyists for three years to transcribe it, and sent copies all over India. Hemaçandra was just as popular with Jayasīmha's successor, Kumārapāla, whom, if he did not actually convert to Jainism, he at least persuaded to follow the Jaina rule of non-killing, and to build many temples. During this reign Hemaçandra continued to write a number of science hand-books, lives of Jaina saints, and other works, including a History of Gujarāt and the famous Yoga Śāstra and commentary thereon; and he also found time to instruct many scholars who carried on the literary tradition. (In Anhlvāḍa Pātana one may still see the ink-stained stone on which Hemaçandra's cushion was placed, and where he dictated his works to his pupils.) About A. D. 1172 Hemaçandra died of self-starvation, in the approved Jaina fashion, shortly before his friend and patron Kumārapāla.

It is astonishing that with such a magnificent record of early writers the Jaina of to-day, despite their educational advantages, should number so few authors of note amongst them; their literary activity seems at present to find its chief outlet in journalism and pamphleteering.¹

Modern Jaina literature is mostly in Gujarātī, but books in Hindī and in English are also numerous.

¹ It is interesting and encouraging to notice that out of every possible way of spreading their faith the Jaina have deliberately chosen as the best adapted for Oriental use the now classic methods selected by the great old Christian missionaries (true Tīrthaṅkara) of the past. Thus they have Jaina tracts, Jaina newspapers, Jaina schools and Jaina hostels; each sect has also its own Conference, with its Ladies' Day, and there are even Jaina Young Men's Associations.

CHAPTER XVI

THE EMPTY HEART OF JAINISM

THE more one studies Jainism, the more one is struck with the pathos of its empty heart. The Jaina believe strongly in the duty of forgiving others, and yet have no hope of forgiveness from a Higher Power for themselves. They shrink from sin and take vows to guard against it, but know of no dynamic force outside themselves that could enable them to keep those vows. They see before them an austere upward path of righteousness, but know of no Guide to encourage and help them along that difficult way.

A scholar-saint once summed up the Christian faith by saying that the personal friendship of Jesus Christ our Lord was that gift which God became incarnate to bestow on every man who sought it. It is this personal friendship with the Incarnate Son of God which is the great gift that Christianity has to offer to the Jaina. Already, with their power of hero-worship and their intense love of all that is gentle, long-suffering and loving, the Jaina cannot but be attracted to Him. It is perhaps easier for a Jaina than it is for us to appreciate the wonderful portrait of Himself which Christ drew in those rules for happiness which we call the Beatitudes; for, while approving of the Ten Commandments, to which in many respects their own rules bear a strong resemblance, it is to the Beatitudes that they are specially attracted, since these meet their faith at its highest and yet point out a still higher way.

The younger Jaina are worried by the old ascetic ideal that is placed before them. They feel, even when they can hardly express it, that the ideal needed for modern life is the development, not the negation, of personality; they

are also increasingly bewildered by the conflict between modern science and their own faith. The appeal of Christianity may come to them through their realizing that the true way to ensure the growth of one's own character is by gaining the noblest of friendships, that of the man Christ Jesus.

But it is when talking to the older men and women that one realizes most how restless and dissatisfied they are at heart, since the ideal their religion offers them is a ritual rather than a personal holiness. A Jaina magistrate once said to the writer: 'I call Jainism a dummy religion. Even if I took bribes and gave false judgements, I should still be considered a holy man, so long as I was careful never to eat after dark.' And an older man made this pathetic confession: 'It is a terrible thing to a Jaina to grow old; we may have tried all our lives to keep our innumerable laws, but we know the awful doom that awaits us if we have broken even one of them, and for us there is no forgiveness.' His pitiful fear seemed wonderfully to enhance the glory of the old Evangel: 'I came not to call the righteous but sinners to repentance'; but the man could hardly grasp the fact that, while the Redeemer of the World never uttered one word of hope or forgiveness to strong, self-sufficient, self-righteous folk, He freely offered the riches of His grace to the sinful and fallen, to the weak and helpless, to women and to little children.

A short time ago the writer was talking to a student, who had himself left Jainism, but was explaining to her how many beautiful things there were in the Jaina creed. At length she asked him why he was no longer a Jaina. He turned to her and said: 'Because in all our creed there is no such word as "grace".'

The
problem
of suffer-
ing.

In a book such as this one can only throw out a few suggestions for a comparison between Jainism and Christianity, and one of the chief points on which they differ is in the value they give to sorrow. To Christian thought

sorrow is not necessarily an evil : to the Jaina it is either a calamity to be avoided at all costs, or a punishment from which there is no escape. One can easily understand how Jainism arose : how sensitive souls, finding the pain of the world intolerable, would resolve to free themselves from every tie that might be the means of bringing sorrow upon them, and to give no more hostages to fortune. But they forgot that by shutting themselves off from pain they closed the gates for ever against development, not realizing that, as all advance in knowledge can be gained only at the price of weary drudgery, and even the supreme joy of motherhood is not won without danger and pain, so character can only be completely developed by the discipline of sorrow : the only result of shirking suffering is for scholars, ignorance ; for women, barrenness ; and for all, even the highest, moral atrophy.

The more one comes to know the Jaina, the more sure one feels that they will not for ever remain satisfied with the thought of a divinity which, by avoiding emotion, has become a characterless being, taking no interest in the lives of his followers and powerless to help them. Already many are attracted by the idea of a God who, becoming incarnate for us men and for our salvation, not only promulgated a law of self-denial and of loving-kindness to every living being more stringent and far-reaching than the Jaina rule, but also Himself suffered in His life and death more loneliness, more insults and more pain than ever Mahāvīra endured, and whose suffering only increased His love and power to help men in their sorrows. Alone amongst the religions of the world the faith of Christ Jesus opens to its followers conquest through pain and mystic joy in sorrow.

Despite the differences between Jainism and Christianity, the resemblance between them is striking. Both religions arose in the East, and both are to this day thoroughly Oriental in their character and spirit. The founders of the two faiths were each the son of a

king, and each left his high estate for a life of poverty and insult. Each wandered homeless through sunny lands, followed by a band of twelve disciples, proclaiming the beauty of poverty of spirit, of meekness, of righteousness, of mercy, of purity, of peace, and of patient suffering. Alike they illustrated their teaching from the every-day life of the countryside, showing how much greater a thing it was 'to be' than 'to do', and how perilous 'to have'; but each teacher gave his followers a different motive to rule their lives, for the command of the one was to love and of the other to escape.

No
supreme
God.

The Jaina do not believe in one supreme God. Innumerable men of like passions with themselves have, by steadily eradicating all that belongs to personality, passed to take their places amongst the Siddha in a still land of endless inactivity; but none of these are first and none second: all are equal; and none take any interest in the human toilers who are climbing the steep ascent leading to the goal which they themselves have reached.

Forgive-
ness.

The loss suffered by those who have relinquished their belief in a supreme God it is impossible adequately to gauge. For instance, the Jaina can have no conception of the forgiveness of sin, for to them there is no God against whom they have sinned, but whose property it is to show mercy, and who, by pardoning past failure, can give an opportunity for future conquest. The Jaina, when they do wrong, only feel that they sin against themselves, injure their own characters, and so lose ground on the upward way, and that such lost progress can only be made up after countless ages of useless (because unremembered) suffering.

Prayer.

Again, a system without a God has no room for prayer, for it knows of no almighty and most merciful Father to whose love and wisdom His children can confide their secret desires; and to this day the Jaina count it a sin if a mother, watching beside her suffering child, should appeal to some higher power to save the little life.

There is no question that the Jaina feel to be more critical Caste. than the intricate problem of caste in modern India. The one solvent that can ever weaken the grip of those iron fetters is the thought that, despite all barriers and all differences, we have been created by the same Father and are therefore all children of one family ; but a philosophy that denies the Fatherhood of God is able to deny the brotherhood of man ; and the notices on their temple gates show that there are no people in India more caste-bound than the Jaina.¹

The negation of a personal God affects also the Jaina idea Mokṣa. of heaven. The Jaina, as we have seen, think of mokṣa as a bare place of inaction reached by those who through suffering and austerity have completely killed all their individuality and character and have finally snapped the fetters of rebirth. The Christian, like the Jaina, believes in a state whose bliss we shall never leave, but to the Christian heaven is also that sphere where the Lord God Omnipotent reigneth, and over which His will has absolute sway. There, in a golden atmosphere of happiness, the redeemed from all nations, with every power disciplined and developed, move without let or hindrance to accomplish the Divine will. There His servants serve Him, for they see His face. It is a land full of joy and singing, from which all sorrow has vanished, not because the character of its citizens has become so stultified that they can no more feel grief, but because the promise has been fulfilled that ' God Himself shall be with them, and be their God : and He shall wipe away every tear from their eyes ; and death shall be no more ; neither shall there be mourning, nor crying, nor pain, any more . . . He that overcometh [the jīna] shall inherit these things ; and I will be his God, and he shall be my son ' ²

¹ The notice on Haṭṭhisīmha's temple in Aḥmadābād runs : ' Low-caste servants in attendance on visitors and dogs cannot be allowed to enter the temple.'

² Rev. xxi. 3-4 ; 7.

Karma
and
transmi-
gration.

Instead of a God delighting in mercy, who rules and judges the fair world that He has made, the Jaina have set in His place a hideous thing, the accumulated energy of past actions, karma, which can no more be affected by love or prayer than a runaway locomotive. On and on it goes, remorselessly dealing out mutilation and suffering, till the energy it has amassed is at last exhausted and a merciful silence follows. The belief in karma and transmigration kills all sympathy and human kindness for sufferers, since any pain a man endures is only the wages he has earned in a previous birth. It is this belief that is responsible amongst other things for the suffering of the thousands of child widows in India, who are taught that they are now reaping the fruit of their unchastity in a former life. There is no conscious justice in this solution, for how can a man possibly accept a sentence as righteous, when he does not even know for what he is being tried and has no recollection of ever committing the crime?

Ahiṃsā.

Much, however, as the Jaina find to admire in Christianity, one of their tenets, that of Ahiṃsā, casts for them a great shadow across the Christian faith: they feel that the followers of Christ are stained with the sin of animal murder, and until this feeling is removed, they will never really understand the beauty of our religion.

One would like to remind them first of the quite elementary fact that a great many Christians are actually vegetarians, and that no Christian is under any obligation to eat meat; in fact the great missionary apostle expressly said, 'If meat maketh my brother to stumble, I will eat no flesh for evermore'.¹ Not as though there were any sin in eating or in not eating meat. Jesus Christ, realizing that there were enough real sins already in the world, created no artificial ones by laying down ritual regulations for His followers to govern the details of their daily lives. But though He gave them no narrow code of rules, as though they had been

¹ 1 Cor. viii. 13.

slaves, He did lay down for them certain great principles on which they might fashion their lives in absolute freedom, and one of these was the principle of self-sacrificing service.

Science has taught us that the physical world is governed by the law of sacrifice. that all existence is maintained through the death of others, and that every living organism is built up through the silent and invisible work of the minute bacteria of decay, which release from the dead the material needed by the living. It is this same law of sacrifice, of life through another's death, which governs also the spiritual world. When animals and insects are killed that a Jaina may have light to study, material for clothing, shoes to wear, bread to eat, water with which to wash, or air to breathe, it seems to him that the sin of murder has been committed (for the Jaina have not yet learnt clearly to distinguish between human and animal life); but to the Christian it seems that he has accepted strength from others, which he is therefore bound to expend in service. And this is the reason that at every meal he thanks God for the food given and asks that the strength gained may be used in God's service.¹ For the follower of Christ has realized that his very entrance into the world was purchased by another's pain (perhaps death), and that throughout life his food, his clothing, and even his leisure for study or for art is earned by the toil of others. He cannot therefore count himself his own, but as a 'debtor' he is bound to use his life and his leisure in the service of others, that they in their turn may by his work be helped to labour more happily.

Following this thought, we seem to catch a glimpse of what is perhaps one great purpose of God, that all His creatures should be linked to one another by golden chains of self-sacrificing service. In the highest realm

¹ Compare the old College grace: 'Benignissime Domine, benedic nobis et hisce creaturis in usum nostrum; ut illae sanctificatae sint et nobis salutares, et nos inde corroborati magis apti reddamur ad omnia opera bona, in laudem tui nominis aeternam per Iesum Christum Dominum nostrum. Amen.'

of all the same law still holds. 'Surely He hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.'¹

But the golden chain that binds us all into one loving whole is broken by cruelty, and it is here that the Jaina fail. Their belief in the duty of not killing is not in practice complemented by an equal fear of cruelty. It is surely happier for instance, for an animal to be well tended, well fed, and well cared for, and then to die swiftly and painlessly before old age and suffering come upon it, than to linger on, as one so often sees in India (even in a Jaina asylum for animals²), neglected, suffering, and even starving, once it has passed its prime.

Moreover, the logical outcome of the doctrine of Ahimsā is, as the Jaina themselves admit, a *reductio ad absurdum*. They must not move for fear of treading on and killing some minute insect; for the same reason they must not eat and they must not breathe. So that in order not to commit himsā Jaina sometimes commit suicide, yet suicide they consider one of the wickedest of crimes.³ It is scientifically impossible to take as a life's motto *Ahimsā parama dharma*, since it is contrary to the order of nature. To carry it out, a man ought not to be born, lest his birth should cost his mother her life; he must not continue to live when he is

¹ Isaiah liii. 4-6.

² These asylums or *Pāñjarāpoḷa* are peculiar to Jainism, and all sects of the Jaina unite in striving to acquire merit by supporting them. They are to be found in many of the large towns and villages throughout India, and house decrepit and suffering cattle, horses, donkeys, goats, &c.; even pāriah dogs are collected in special dog-carts (i.e. wheeled cages) by men armed with long iron pincers with which they can safely pick up the most savage and filthy curs. But, as far as any real kindness to animals is concerned, these institutions in their actual working leave much to be desired, however meritorious the intention of their founders may have been.

³ The whole Jaina position in relation to suicide is, however, most puzzling. Apparently simple suicide is held to be a crime, but *santhāro*, or religious suicide, is a meritorious act.

born, since every instant he breathes he takes life; he must not commit suicide, for that is taking life, he must not even die a natural death, for in the burning of his corpse after death some life would be destroyed.

But though our Lord gave to His followers the law of self-sacrificing service, not that of Ahimsā, He was nevertheless careful to teach them how exceedingly precious in the sight of the Creator was the life of even the smallest of His creatures. 'Are not two sparrows sold for a farthing?' said Christ, 'and not one of them shall fall on the ground without your Father.'¹ And again in His great Sermon on the Mount: 'Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them.'²

And so through all the history of Christendom it has been proved true that

'He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.'

Another great difference between Christianity and Jainism lies in the fact that, while Jainism may fairly be regarded as a system of ethics rather than a religion, yet the intensely self-centred point of view of Jainism, in which all actions are judged by the profit (*punya*) that may accrue from them, differentiates it also from altruistic ethical systems; and this self-centred attitude, perhaps, it is which largely accounts for the failure of the Jaina as a whole to take their share in social reform.

The supreme difference, however, between Jainism and Christianity we have already glanced at more than once; it lies in their treatment of personality and life. The object of Christianity is to educate every sense and to train the whole personality, till the highest development is reached, and we all attain 'unto a fullgrown man, unto the

¹ St. Matt. x. 29.

² St. Matt. vi 26.

measure of the stature of the fulness of Christ'.¹ The key-word of Jainism, on the other hand, is the elimination of personality. So long as a man has to live in this world, he should daily curtail his opportunities of development; and if he attains to the ascetic life, he should see to it that his personality withers the faster, for atrophy is his goal.

It will be remembered that before Mahāvīra's death nine out of his twelve disciples carried their Master's precepts to their logical conclusion and gained the goal of death through religious suicide by starvation; and we have seen how, through the long centuries right down to the present time, this has been the practice of his most devoted followers. What could be a greater contrast than the lives of the twelve men who followed Christ, and whose work after His death and resurrection turned the dead old world upside down, for the Master they served was one who had come to give Life, and to give it more abundantly.

The unknown
God of
Jainism.

There is a strange mystery in Jainism; for though it acknowledges no personal God, knowing Him neither as Creator, Father, or Friend, yet it will never allow itself to be called an atheistic system. Indeed there is no more deadly insult that one could level at a Jaina than to call him a *nāstika* or atheist.

It is as if, though their king were yet unknown to them, they were nevertheless all unconsciously awaiting his advent amongst them, and proudly called themselves royalists.

The marks which they will ask to see in one who claims to be their king will be the proofs of Incarnation (*avatāra*), of Suffering (*tapa*), and of the Majesty of a Conqueror (*Viṇa*). But when once they recognize Him, they will pour out at His feet all the wealth of their trained powers of self-denial and renunciation. Then shall He, the Desire of all nations, whose right it is to reign, take His seat on the empty throne of their hearts, and He shall reign King of Kings and Lord of Lords for ever and ever.

¹ Eph. iv. 13.

APPENDIX

I. ANALYSIS OF THE NINE CATEGORIES

FIRST CATEGORY: JIVA.

It can be classified :

- i. *In two divisions* : a. Siddha.
b. Samsārī.
- ii. *In three divisions* : a. Male.
b. Female.
c. Neuter
- iii. *In four divisions* : a. Nārakī.
b. Tīryaṇc
c. Manusya.
d. Devatā.
- iv. *In five divisions* : a. Ekendriya. (Pṛthvikāya, Apakāya, Teukāya, Vāyukāya, Vanaspatikāya [Pratyeka, Sādhāraṇa].)
b. Be-indriya (Dvīndriya).
c. Tri-indriya (Trīndriya).
d. Corendriya (Caturindriya).
e. Pañcendriya [Samjñī and Asamjñī].
- v. *In six divisions* : a. Pṛthvikāya.
b. Apakāya.
c. Teukāya.
d. Vāyukāya.
e. Vanaspatikāya.
f. Trasakāya.
- vi. *In seven somewhat artificial divisions for symmetry.*
- vii. *In eight divisions* : a. Aleśī.
b. Those swayed by Kṛṣṇaleśyā.
c. " " " Nīlaleśyā.
d. " " " Kapotaleśyā.
e. " " " Tejoleśyā.
f. " " " Padmaleśyā.
g. " " " Śuklaleśyā.
h. " " " Aleśī.
- viii. *Artificial division into nine classes.*
- ix. *In ten divisions* : Ekendriya { Paryāptā.
Aparyāptā.

Be-indriya	{ Paryāptā. Aparyāptā.
Tri-indriya	{ Paryāptā. Aparyāptā.
Corendriya	{ Paryāptā. Aparyāptā.
Pañcendriya	{ Paryāptā. Aparyāptā.

x. *In eleven divisions :* Ekendriya.

Be-indriya.

Tri-indriya.

Corendriya.

Nārakī.

Tiryāñc.

Manuṣya.

Bhavanapati deva.

Vyantara deva.

Jyotiṣī deva.

Vaimānika deva.

xi. *Artificial division into twelve classes.*

xii. *Artificial division into thirteen classes.*

xiii. *Artificial division into fourteen classes, two being new, viz. .*

Sūkṣma ekendriya.

Bādara ekendriya.

SECOND CATEGORY: AJIVA.

A. *Arūpī Ajīva.*

1. Dharmāstikāya (Dravya, Kṣetra, Kāla, Bhāva, Guṇa).

Skandha.

Deśa.

Pradeśa.

2. Adharmāstikāya (Dravya, Kṣetra, Kāla, Bhāva, Guṇa).

Skandha.

Deśa.

Pradeśa.

3. Ākāśāstikāya (Dravya, Kṣetra, Kāla, Bhāva, Guṇa).

Skandha.

Deśa.

Pradeśa.

4. Kāla (Dravya, Kṣetra, Kāla, Bhāva, Guṇa).

B. *Rūpī Ajīva.*

Pudgaḷāstikāya.

THIRD CATEGORY : PUNYA.

Nine Kinds of Punya

1. Anna puṇya.
2. Pāṇa puṇya.
3. Vastra puṇya.
4. Layaṇa puṇya.
5. Śayana puṇya.
6. Mana puṇya (Manas or Mānasa puṇya)
7. Śarīra or Kāya puṇya.
8. Vacana puṇya.
9. Namaskāra puṇya.

Forty-two Fruits of Punya.

1. Śātavedaniya.
2. Ūñtagotra.
3. Manusya gati.
4. Manusya anupūrvī.
5. Devatā gati.
6. Devatā anupūrvī.
7. Pañcendriyapaṇum.
8. Audārīkaśarīra.
9. Vaikreyaśarīra.
10. Āhārakaśarīra.
11. Audārīka āṅgopāṅga.
12. Vaikreya āṅgopāṅga.
13. Āhāraka āṅgopāṅga.
14. Tajasaśarīra.
15. Kārmaṇaśarīra.
16. Vrajraṇṣabhanārāca sanghayaṇa.
17. Samacaturastra saṅghāṇa.
18. Śubha varṇa.
19. Śubha gandha.
20. Śubha rasa.
21. Śubha sparśa.
22. Agurulaghu nāmakarma.
23. Parāghāta nāmakarma.
24. Ucchvāsa nāmakarma.
25. Ātapa nāmakarma.
26. Anuṣṇa nāmakarma.
27. Śubhaviḥāyogati.
28. Nirmāna nāmakarma.
29. Trasa nāmakarma.
30. Bādara nāmakarma.

31. Paryāpti nāmakarma.
32. Sthira nāmakarma.
33. Pratyeka nāmakarma.
34. Śubha nāmakarma.
35. Subhaga nāmakarma.
36. Susvara nāmakarma.
37. Ādeya nāmakarma.
38. Yaśokīrti nāmakarma.
39. Devatā āyusya.
40. Manuṣya āyusya.
41. Tīryaṇic āyusya.
42. Tīrthaṅkara nāmakarma.

FOURTH CATEGORY : PĀPA.

Eighteen Kinds of Sin.

1. Jīva himsā.
 - a. Bhāva himsā.
 - b. Dravya himsā.
2. Asatya or Mṛṣāvāda.
3. Adattādāna.
4. Abrahmacārya.
5. Parigraha.
6. Krodha.
7. Māna.
8. Māyā.
9. Lobha.
10. Rāga or Āsakti.
11. Dveṣa or Īrṣyā.
12. Kleśa.
13. Abhyākhyāna.
14. Paiśunya.
15. Nindā.
16. Ratī, Aratī.
17. Māyāmṛṣā.
18. Mithyādarśana Śālya.

Some of the twenty-five divisions of Mithyādarśana Śālya :

- Laukika mithyātva.
- Lokottara mithyātva.
- Abhigrahika mithyātva.
- Ajñāna mithyātva.

Kaṣāya or Caṇ-
dāla
Cokaḍī.

{ { {	6.	Krodha.	} Kinds { } }	a.	Apraśasta.
	7.	Māna.		b.	Praśasta.
	8.	Māyā.		Length of time indulged in . Anantānubandhi,	
9.	Lobha.	Apratyākhyānī, Pratyākhyānī, Sañjvalana.			

Avinaya mithyātva.
 Aśātanā mithyātva.
 Anabhigrahika mithyātva.

The Eighty-two Results of Sin :

Five Jñānāvaraṇīya.

1. 1. Matijñānāvaraṇīya.
2. 2. Śrutajñānāvaraṇīya.
3. 3. Avadhijñānāvaraṇīya.
4. 4. Manaḥparyāyajñānāvaraṇīya.
5. 5. Kevalajñānāvaraṇīya.

Five Antarāya.

6. 1. Dānāntarāya.
7. 2. Lābhāntarāya.
8. 3. Bhogāntarāya.
9. 4. Upabhogāntarāya.
10. 5. Vīryāntarāya.

The Four Darśanāvaraṇīya

11. 1. Ākṣudarśanāvaraṇīya.
12. 2. Acakṣudarśanāvaraṇīya.
13. 3. Avadhidarśanāvaraṇīya.
14. 4. Kevaladarśanāvaraṇīya.

The Five Nidrā.

15. 1. Nidrā.
16. 2. Nidrānidrā.
17. 3. Pracalā.
18. 4. Pracalāpracalā.
19. 5. Styānārdhī (or Thīnārdhī).

Five Unclassified Results.

20. Nīcagotra.
21. Narakagatī.
22. Aśātaśāntī.
23. Narakānupūrvī.
24. Narakāyū.

Twenty-five Kaṣāya.

- 25-40. *Sixteen* already discussed (Anger, Pride, Deceit, Envy, and their subdivisions)

and *Nine* Nokaṣāya, namely :—

41. Hāsyā.
42. Rati.
43. Arati.

44. Bhaya.
45. Śoka.
46. Dugañchā.
47. Puruṣaveda.
48. Strīveda.
49. Napuṃsakaveda.

Six Results affecting Class.

50. Tīryañc anupūrvī.
51. Tīryañc gati.
52. Ekendriya nāma
53. Be-indriya nāma.
54. Tri-indriya nāma.
55. Corendriya nāma.

Six Physical Blemishes.

56. Aśubha viḥāyogati.
57. Upaghāta nāma.
58. Aśubha varṇa.
59. Aśubha gandha
60. Aśubha rasa.
61. Aśubha sparśa.

Five Saṅgheṇa

62. Rīṣabhanārāca saṅgheṇa.
63. Nārāca (or Nārāya) saṅgheṇa.
64. Aīdhanārāca (-nārāya) saṅgheṇa
65. Kīlikā saṅgheṇa.
66. Sevārtta saṅgheṇa.

Five Samsthāna.

67. Nyagrodhapaṇiṃḍala samsthāna.
68. Sādi samsthāna.
69. Kubjaka samsthāna.
70. Vāmana samsthāna.
71. Huṇḍa samsthāna.

Sthāvara Daśaka.

72. Sthāvara.
73. Sūkṣma
74. Aparyāpti.
75. Sādhāraṇa.
76. Asthira.
77. Aśubha.
78. Durbhaga.
79. Dusvara.

80. Anādeya.
81. Ayaśa.
82. Mithyātva mohaniya.

FIFTH CATEGORY: ĀŚRAVA.

Forty-two Chief Channels by which Karma may enter.

Seventeen Major Āśrava.

- | | |
|-------------------|---|
| 1. Kāna (Kārṇa) | } Karma enters through the Five Senses. |
| 2. Ānkha (Akṣa). | |
| 3. Nāka (Nās). | |
| 4. Jībha (Jihvā). | |
| 5. Sparśa. | |
| 6. Krodha | } Karma enters through the Four Kaśāya. |
| 7. Māna. | |
| 8. Māyā. | |
| 9. Lobha | |
| 10. Killing. | } Karma enters through not taking the five
vows to avoid these sins. |
| 11. Lying. | |
| 12. Thieving. | |
| 13. Coveting. | |
| 14. Unchastity. | |
| 15. Mind. | } Karma enters through not maintaining the Three
Yoga (control). |
| 16. Body. | |
| 17. Speech | |

Twenty-five Minor Āśrava.

1. Kāyikī.
2. Adhikaraṇikī.
3. Pradveṣikī.
4. Paritāpanikī.
5. Prānātipātikī.
6. Ārambhikī.
7. Pārighrahikī.
8. Māyāpratyayikī.
9. Mithyādarśanapratyayikī.
10. Apratyākhyānikī.
11. Dṛṣṭikī.
12. Spṛṣṭikī.
13. Prātityakī.
14. Sāmantopanipātikī.
15. Naiśastrikī.
16. Svahastikī.
17. Ājñāpanikī.

18. Vaidāraṇikī.
19. Anābhogikī.
20. Anavakāṅksāpratyayikī.
21. Prayogikī.
22. Sāmudāyikī.
23. Premikī.
24. Dveṣikī.
25. Īryāpathikī.

SIXTH CATEGORY : SAMVARA.

Fifty-seven Ways of Impeding Karma.

Five Samiti.

1. Īryā samiti.
2. Bhāsā samiti.
3. Eṣaṇā samiti.
4. Ādānanikṣepaṇā samiti.
5. Parithāpaṇikā samiti (*or* Utsarga samiti).

Three Gupti.

6. Manogupti.
 - a. Asatkalpanāviyogī.
 - b. Samatābhāvinī.
 - c. Ātmārāmatā.
7. Vācānagupti.
 - a. Maunāvalambī.
 - b. Vāknīyami.
8. Kāyagupti.
 - a. Yathāsūtraṣeṣṭānīyami.
 - b. Cestānivrītti.

Twenty-two Paṛiṣaha.

9. Ksudhā paṛiṣaha.
10. Triṣā ,,
11. Śīta ,,
12. Uṣṇa ,,
13. Damsā ,,
14. Vāstra ,,
15. Arati ,,
16. Strī ,,
17. Caryā ,,
18. Naisidhikī (Naisedhikī) paṛiṣaha.
19. Śayyā paṛiṣaha.
20. Akrośa ,,

21. Vadha pariṣaha
22. Yāñcā (Yācanā) pariṣaha
23. Alābha "
24. Roga "
25. Tṛṇasparśa "
26. Mela "
27. Satkāra "
28. Prajñā "
29. Ajñāna "
30. Samyaktva "

Ten Duties of Monks (Daśa Yatidharma).

31. Kṣamā.
32. Mārdava.
33. Ārjava.
34. Nirlobhatā.
35. Tapa (Tapas).
36. Samyama.
37. Satya
38. Śauca.
39. Akimcīnatva.
40. Brahmacharya.

Five Cāritra or Rules of Conduct.

41. Sāmāyika cāritra.
42. Ādēpasthāpanīya cāritra.
43. Pāṇhāraviśuddha cāritra.
44. Sūkṣmasamparāya cāritra.
45. Yathākhyāta cāritra.

Twelve Bhāvanā (or Anupreksā).

- | | | |
|--|---|-------------------------------|
| 46. Anitya bhāvanā | } | Nine first Reflections. |
| 47. Aśaraṇa " | | |
| 48. Samsāra " | | |
| 49. Ekatva " | | |
| 50. Anyatva " | | |
| 51. Aśauca " | | |
| 52. Āśrava " | | |
| 53. Saṁvara " | | |
| 54. Nirjarā " | | |
| 55. Loka " | } | Three additional Reflections. |
| 56. Bodhibīja " | | |
| 57. Dharma " | | |

SEVENTH CATEGORY: BANDHA.

Bondage to Karma is of four kinds .

1. Prakṛiti.
2. Sthiti.
3. Anubhāga.
4. Pradeśa.

EIGHTH CATEGORY: NIRJARĀ.

Karma can be destroyed by :—*Six Exterior (Bāhya) Austerities.*

1. Anaśana.
 - a. Itvara.
 - b. Yāvatkathika.
2. Uṇodari.
3. Vṛttisaṅkṣepa.
 - a. Dravya.
 - b. Ksetra.
 - c. Kāḷa.
 - d. Bhāva.
4. Rasatyāga.
5. Kāyakleśa.
6. Samlīnatā.
 - a. Indriya samlīnatā.
 - b. Kaṣāya samlīnatā.
 - c. Yoga samlīnatā.
 - d. Viviktaçaryā.

Six Interior (Ābhyantara) Austerities.

1. Prayaścitta.
2. Vinaya.
 - a. Jñāna vinaya.
 - b. Darśana „
 - c. Āritra „
 - d. Mana „
 - e. Vacana „
 - f. Kāya „
 - g. Kalpa „
3. Vaiyāvaccā (Vaiyāvṛitya).
4. Svādhyāya.
5. Dhyāna.

Ārta dhyāna.	}	evil.
Raudra dhyāna.		
Dharma dhyāna.		
Śukla dhyāna.	}	good.
6. Utsarga.

NINTH CATEGORY : MOKṢA.

Inhabited by Fifteen Kinds of Siddha

1. Jīna Siddha.
2. Ajīna Siddha.
3. Tīrtha Siddha.
4. Atīrtha Siddha.
5. Grīhahīṅga Siddha.
6. Anyalīṅga Siddha.
7. Svalīṅga Siddha.
8. Pūllīṅga Siddha.
9. Strīlīṅga Siddha.
10. Napuṃsakalīṅga Siddha.
11. Buddhābohī Siddha.
12. Pratyekabuddha Siddha.
13. Svayambuddha Siddha.
14. Eka Siddha.
15. Aneka Siddha.

End of the Nine Categories.

ANALYSIS OF KARMA.

Four Sources of Karma.

Avirati.
Kaṣāya.
Yoga.
Mithyātva.

Eight Kinds of Karma.

A. Ghātin Karma.

1. Jñānāvaraṇīya karma.
 - a. Matijñānāvaraṇīya.
 - Utpātikī.
 - Vainayikī.
 - Pāriṇāmikī.
 - Kāmikī.
 - b. Śrutajñānāvaraṇīya.
 - c. Manaḥparyāyajñānāvaraṇīya.
 - d. Avadhijñānāvaraṇīya.
 - e. Kevalajñānāvaraṇīya.
 - f. Matī ajñāna.
 - g. Śruta ajñāna.
 - h. Vibhaṅga jñāna.

2. Darśanāvaraṇīya karma.

3. Mohanīya karma.

Some of the twenty-eight divisions :

Mithyātva-mohanīya karma.

Miśramohanīya karma.

Samyaktva-mohanīya karma.

Darśanamohanīya karma

Cāntramohanīya karma.

4. Antarāya karma

B. Aghātīn karma

5. Vedanīya karma.

Śātavedanīya.

Aśātavedanīya.

6. Āyu karma.

a. Deva āyu karma.

Jyotiṣī āyu karma.

Vyantara āyu karma.

Vaimānika āyu karma.

Bhavanapati āyu karma.

b. Manuṣya āyu karma

Karmabhūmi { Asi,
Masi,
Kasi.

Akarmabhūmi.

c. Tiryāñc āyu karma.

d. Naraka āyu karma.

7. Nāma karma.

8. Gotra karma.

Three Tenses of Karma

Sattā karma.

Bandha karma.

Udaya karma.

Two types of Karma.

Nikācīta and Śīthīla karma.

Fourteen Steps of Liberation from Karma.

(Āda Guṇasthānaka.)

1. Mithyātva guṇasthānaka.

Vyaktamithyātva guṇasthānaka.

Avyaktamithyātva guṇasthānaka.

2. Sāśvāsādāna guṇasthānaka.

- 3 Mīśra guṇasthānaka.
4. Avīratīsamyaḡdṛṣṭī guṇasthānaka.
- 5 Deśavīratī (*or* Samyatāsamyata) guṇasthānaka
 - a. Jaghanya deśavīratī.
 - b. Madhyama deśavīratī.
 - c. Utkṛṣṭa deśavīratī.
6. Pramatta guṇasthānaka.
7. Apramatta guṇasthānaka.
8. Nīyatibādara (*or* Apūrvakarāṇa) guṇasthānaka.
9. Anīyatibādara guṇasthānaka.
10. Sūkṣmasamparāya guṇasthānaka.
11. Upaśāntamoha guṇasthānaka.
12. Kṣīnamoha guṇasthānaka.
13. Sayogīkevalī guṇasthānaka.
14. Ayogīkevalī guṇasthānaka

INDEX

- Abhayadevasūri, 84
 Abhigrahika mithyātva, 131.
 Abhikhaṇam itthiṇam kham
 kaha itame, 236.
 Abhinandana, 52, 312.
 Abhyākhyāna, 129.
 Ablutions, 228.
 Aboṭana, 195.
 Abrahmaçarya, 119.
 Abstinence, 262 f.
 Ābu, 252, 282 ff.
 Ācaksudarśanāvaraṇīya, 133.
 Ācārāṅga Sūtra, 13, 16, 27 n., 98 n.,
 99 n., 128 n.
 Ācārya, 80 n., 229, 240 f., 254,
 262.
 Ācārya, Thirty-six qualities of,
 241.
 Account books, worship of, 261.
 Acela parīsaḥa, 149 n.
 Ācuya, 270.
 Ādānanikṣepaṇā samiti, 146, 234
 Adattādāna, 119.
 Adattādāna viramaṇa vrata, 208.
 Addhāsamaya Kāla, 107.
 Adeya nāmakarma, 115.
 Adharma, 106 n.
 Adharmāstikāya, 106 ff.
 Adhikaraṇikī āśrava, 141.
 Adhogati, 166.
 Adholoka, 271.
 Ādinātha, *see* Rīṣabhadeva.
 Adoration, Prayer of, 242.
 Adultery, *see* Chastity.
 Affection, *see* Attachment.
 Afghanistan, 74.
 Agamīkagac̣c̣ha, 87.
 Aghātin karma, 184, 190.
 Agnibhūti, 65.
 Agni Kumāra, 269, 277.
 Agriculture, 214.
 Āgurulaghu nāmakarma, 114.
 Āhāra, 104.
 Āhāraka aṅgopāṅga, 113.
 Āhārakaśarīra, 113.
 Ahimsā, 89, 100, 116, 234, 294 ff.
 Ahimsā dharma, 116.
 Ahmadābād, 19, 87, 163, 164,
 283 ff., 293 n.
 Ahorātra, 272 n.
 Ālaka Śrāvaka, 224.
 Air, 100.
 Ajayapāla, 17.
 Ajina Siddha, 170.
 Ajitanātha, 51, 312
 Ajīva, 78, 96, 106, 300.
 Ajīvika order, 58, 86.
 Ajñāna, 175.
 Ajñāna mithyātva, 131.
 Ajñāna parīsaḥa, 151
 Ajñāpanikī āśrava, 142
 Ākampita, 65, 65 n.
 Ākarmabhūmi, 181.
 Ākāśastikāya, 106 ff.
 Ākimcinatva, 154.
 Ākriyāvāda doctrine, 91.
 Ākrośa parīsaḥa, 150.
 Akṣa āśrava, *see* Āṅkha āśrava.
 Aksata pūjā, 229, 250, 251, 252,
 254.
 Ālābha parīsaḥa, 150.
 Ālabhikā, 42.
 Āla-ud-dīn, 17.
 Aleśi, 104.
 Alms, 133.
 Āloḥ pāṇa bhoyana, 234.
 Aloka, 108.
 Alphabet, invention of, 274.
 Amama, 277.
 Amāra, 232.
 Amara, 278.
 Amāsa, 261.
 Amba, 268.
 Ambada, 277.
 Ambarasa, 268.
 Ambela, 263.
 Āmohe, 270.
 Anabhigrahika mithyātva, 131.
 Anābhogikī āśrava, 143.
 Anādeya, 138.

- Ānanda, 276.
 Ānandaśrāvaka, 276.
 Ānandavijayaḥ, 239 n.
 Anantanātha, 55, 313.
 Anantānubandhi, 123.
 Anantavīrya, 278.
 Ānapāna prāṇa, 96.
 Ānapanni, 270.
 Anartha danḍa vrata, 214.
 Ānaśana, 163.
 Ānata, 270.
 Anatomy, Jaina ideas of, 137.
 Anavakāṅkṣāpratyayikī āśrava, 143.
 Añcalagacāha, 76 n., 87.
 Ancestors, 266.
 Anekāntavādin, 91.
 Aneka Siddha, 171.
 Anga, 40.
 Aṅga pūjā, *see* Aṅgaluñchanā pūjā.
 Aṅga, the eleven, 13, 64, 72, 80 n., 84, 240.
 Aṅgaluñchanā pūjā, 251.
 Anger, 103, 119 ff., 173, 181, 187 ff.; *see also* Krodha
 Anhilvāda Pāṭaṇa, *see* Pāṭaṇa (Anhilvāda).
 Animals, 101, 102.
 Animals, asylums for, 296, 296 n.
 Animals, kindness to, 61, 206, 294 ff.; *see also* Ahimsā.
 Animism, 89, 97.
 Anitya bhāvanā, 156.
 Aniyatubādara guṇasthānaka, 189.
 Añjanaśālākā, 263.
 Āṅkha āśrava, 139.
 Anna puṇya, 110.
 Anoḥjā, 29.
 Antagada Daśāṅga, 13.
 Antakṛitāṅga, 13.
 Antaratyāga, 154 n.
 Antarāya karma, 133, 183, 184, 190 n.
 Antarmuhūrta, 98 n.
 Anubhāga, 162.
 Aṇubīmabhāṣī, 235.
 Anujā, 29.
 Anukampā, 187.
 Anumatityāga pratimā, 223.
 Anumodanavrata pratimā, 223 n.
 Aṇuna vihapāṇa bhoyāṇa, 236.
 Anuprekṣā, *see* Bhāvanā.
 Anusna nāmakarma, 114.
 Anuttaravāsī Deva, 190.
 Anuttaravimāna, 270, 272.
 Anuttaropapātika, 13.
 Anuttarovavāi Daśāṅga, 13.
 Anuvī mitoggaha jāti, 236.
 Anuvrata, the five, 205, 210, 257.
 Anuyogadvāra, 14.
 Anyalinga Siddha, 171.
 Anyatva bhāvanā, 158.
 Apacakhāṇāvaraniya, *see* Apratyā-
 khyānī.
 Apadhyāna, 214.
 Apakāya, 97, 98, 102, 104, 105.
 Apāpā, 61.
 Aparajita, 80 n., 270.
 Aparigraha vrata, 237.
 Aparyāptā, 104, 105, 106.
 Aparyāpti, 138.
 Apasāro, Apāsārā, 81, 83, 146, 158, 215, 217, 219, 232 ff., 239 ff., 254, 258, 259 ff.
 Ape, 52.
 Apramatta guṇasthānaka, 188.
 Apraśasta krodha, 120.
 Apratyākhyānī, 123.
 Apratyākhyānikī āśrava, 142.
 Apūrvakarana, 188.
 Ārajā, *see* Nuns.
 Ārambhatyāga pratimā, 223.
 Ārambhikī āśrava, 141.
 Ārana, 270.
 Aranātha, 56, 313.
 Āratī, 266.
 Āratī pariśaha, 149.
 Āratī pūjā, 250, 252.
 Āratī, Rati, 135.
 Architecture, 279 ff.
 Arcot, 18.
 Ardha-Māgadhi, 15, 286.
 Ardhanārāca saṅghena, 137.
 Ādraka, 59.
 Arhata, 39.
 Arihanta, 39, 220, 229, 232, 241, 254.
 Ariṣṭa Neminātha, 57.
 Arjava, 152.
 Armenia, 285.
 Ārta dhyana, 168.
 Artha, 244 n.
 Artificers, Temple of the, 282.
 Aruhanta, 39.
 Arūpī Ajīva, 106.

- Āryaraksita, 78 n.
 Āśādhā Ācārya, 73.
 Āśādhī punema, 261.
 Āsakti, 126.
 Asamjñī pañcendriya, 101, 106.
 Āsarana bhāvanā, 157.
 Āśātanā mithyātva, 131.
 Āśāta vedāniya, 134, 179.
 Asatkalpanā viyogī, 147.
 Asatkārya doctrine, 90.
 Asatya, 118.
 Asatya tyāga, 235.
 Asauca bhāvanā, 159.
 Ascetic, the ideal, 238.
 Asceticism, Ascetics, 1 ff., 23, 30, 32, 34 ff., 40, 48, 73, 88, 112, 131, 145 ff., 188 ff., 225 ff., 289 ff.
 Ascetics, five vows of, 234 ff.
 — ten duties of, 151 ff.
 Asi, 181.
 Asipata, 268.
 Āśoka, King, 12, 70 n., 74, 74 n., 85, 280.
 Āśoka tree, 31, 191, 225, 269.
 Āśrama, 3.
 Āśrava, 216.
 Āśrava, the forty-two, 110 n., 139, 305 f.
 Āśrava bhāvanā, 159.
 Assistant vows, *see* Guṇavratā.
 Astāpada, i.e. Kailāsa, 51.
 Āsteya vrata, 235.
 Āsthā, 187.
 Asthikagrāma, 41.
 Asthira, 138.
 Astikāya, 61.
 Astrologers, 193, 196.
 Astronomy, 70.
 Āsubha, 138.
 Āsubha āśrava, 141.
 Āsubha gandha, 136.
 Āsubha karma, 139.
 Āsubha rasa, 136.
 Āsubha sparśa, 136.
 Āsubha varna, 136.
 Āsubha vihāyogati, 136.
 Āsura Kumāra, 269.
 Āśvamiṭra, 73.
 Āśvasena, King, 48.
 Āśvina, 266.
 Ātapa nāmakarma, 114.
 Ātīcāra, five, 205 ff.
 Ātīrtha Siddha, 170.
 Atithi saṁvibhāga vrata, 218 f.
 Ātmā, 37, 91, 94, 95, 176.
 Ātmārāmājī, 239 n.
 Ātmārāmātā, 147.
 Attachment, 126, 130, 136.
 Attraction, *see* Adharmāstikāya.
 Āturapratyākhyāna, 15.
 Auction of ghee, 252.
 Audārka āṅgopāṅga, 113.
 Audārka body, *see* Audārka-śarīra.
 Audārkaśarīra, 113, 206.
 Aupapātika, 13.
 Auspicious signs, 23 ff.
 Austerity, 89, 153, 155, 160, 229, 254; *see also* Tapa.
 Austerities, the six exterior, 163 ff.
 — the six interior, 165 ff.
 Avadhārśanāvaraṇīya, 133.
 Avadhi jñāna, 33.
 Avadhujñānāvaraṇīya, 132, 177.
 Āvalikā, 272 n.
 Avantī Kumāra, 75.
 Āvarice, 152 ff.; *see also* Lobha.
 Āvartana, 216, 220.
 Āvasahī, 229.
 Āvasarpinī, 68 n, 272 ff.
 Āvaśyaka, 14, 258.
 Avatāra, 298; *see* Incarnation.
 Avidyā, 91.
 Avinaya mithyātva, 131.
 Avirati karma, 173.
 Aviratisamyagdriṣṭi gunasthānaka, 186.
 Avrata, the five, 140 ff., 162.
 Avvaiyār, 287.
 Avyakta, 73.
 Avyaktamithyātva gunasthānaka, 185.
 Āyānabhaṇḍa nikhevaṇā, 235.
 Āyaśa, 139.
 Āyodhyā, 48, 51, 55.
 Āyogikevalī gunasthānaka, 191.
 Āyu karma, 180 ff., 184, 190 n.
 Āyu prāna, 96.
 Āyuhpaścākhāna, 15.
 Āyusya, 116.
 Babyhood, 193.
 Bādāmi, 281.
 Bādara, 106.
 Bādara nāmakarma, 115.
 Bāhubaḷa, 152.

- Baladeva, 56 n., 58, 274, 277
 Bala prāṇa, 96.
 Bandagī, 247.
 Bandha, 161 ff., 185, 308.
 Baniyā, 21, 22, 240 n.
 Banyan tree, 225, 269.
 Bappabhattisūri, 83 ff.
 Bareilly, 280.
 Baroda, 233.
 Barodia, U. D., 92.
 Basti, 285.
 Beads, telling of, 243, 254, 258.
 Be-indriya jīva, 97, 99 ff., 104.
 Be-indriya nāma, 136.
 Begging, 219, 229 ff.
 Benares, 48, 49, 78.
 Benārsī Dāss, Mr. Lāla, 35, 50 n.,
 116 n., 118 n.
 Bergson, 107 n
 Besarh, 21.
 Betel nut, *see* Sopārī.
 Betrothal ceremonies, 195 ff
 Betta, 285.
 Bhādaravo, month of, *see* Bhādra-
 pada.
 Bhadde, 270.
 Bhaddila, 64.
 Bhaddilapura, 53.
 Bhadrabāhu, 10, 18, 70 ff., 80 n.
 Bhadrabāhu Samhitā, 70.
 Bhadrājuna, 278.
 Bhādrapada, 76, 260.
 Bhadrīkā, 42.
 Bhagavadgītā, 112 n., 128, 239.
 Bhagavatījī, 13, 239.
 Bhāibīja, 263.
 Bhairava, 264.
 Bhaktāmara stotra, 80 n.
 Bhakti, 127 ff., 178.
 Bhāṇajī, 88.
 Bhandarkar, Dr., 81 n., 90 n., 92,
 95 n., 106 n., 179 n., 182 n., 184 n.
 Bhārata, i.e. India, 56, 216 n.
 Bharata, King, 51, 121 n., 158,
 170.
 Bharataṣṭra, 170.
 Bhāṣā, 104.
 Bhāṣā samiti, 145, 234.
 Bhāva, 108, 164.
 Bhāva hīmsā, 117.
 Bhāvanā, Pañca, 234.
 Bhāvanā, the twelve, 156 ff.
 Bhavanapati, 105, 181, 269.
 Bhāva pūjā, 228 f.
 Bhāvnagar, 13.
 Bhavya jīva, 242 n.
 Bhaya, 135.
 Bhayam parijānāi, 235.
 Bhogāntarāya, 133, 183.
 Bhopāl, 226.
 Bhūta, 265 f., 269.
 Bhūtavāyī, 270.
 Bihār, 8, 13, 17, 40, 41, 84, 86.
 Bindusāra, 10.
 Birth ceremonies, 193 ff., 200 ff.
 Black statues, 58.
 Blemishes, physical, 136.
 Boar, 54.
 Bodhibīja bhāvanā, 160.
 Bodhidurlabha bhāvanā, 160.
 Bolachotha, 263.
 Bombay, 233.
 Bondage to karma, 162.
 Borsad, 251 n.
 Brahma, 31, 270.
 Brahmaçarya, 154.
 Brahmaçarya pratimā, 223.
 Brahmaçarya vrata, 236 f.
 Brāhmans, 3 ff., 17, 18, 21, 26, 31,
 34, 35 n., 39, 46, 48, 50, 52, 61,
 63, 67, 70, 76, 78, 81 n., 86, 89, 94,
 197, 199, 204 n., 230, 234, 250,
 279
 Brāhmī, 274.
 Bṛhatkalpa, 14, 145.
 Broach, 78.
 Brush, *see* Whisk.
 Buddha, 39, 40, 42, 43.
 Buddha (name of Mahāvīra), 27.
 Buddhābohī Siddha, 171.
 Buddha Kīrti, 50.
 Buddhimāna, 80 n.
 Buddhism, 3, 9, 12, 17, 18, 59, 67,
 74, 77, 81, 82, 84, 86, 87, 89, 91,
 94, 117, 172, 217, 234, 247, 279 f.,
 286.
 Buffalo, 54.
 Bühler, Dr., 28, 86 n., 106 n
 Burgess, Dr., 280.
 Burma, 117.
 Buttressing clauses to vows, 234 ff.
 Ācāitanyā, 95.
 Caitrī punema, 261, 263.
 Caitya, 280.
 Ācāityavandana, 229.

- Āka, 198.
 Ākravartī, 25, 56, 274.
 Āksudarśanāvarāṇīya, 133.
 Āksurindriya, 96.
 Āmarī pūjā, 252.
 Cambay, 287.
 Campaka tree, 269.
 Campāpurī, 40, 41, 54.
 Caṇḍāla cōkaḍī, 125.
 Cāṇḍalo, 195, 199, 229.
 Candana, 61 n, 66, 66 n.
 Candana pūjā, 229, 250, 251, 254.
 Candapannati, 14.
 Candāvijaya, 15.
 Candra, 270.
 Candragaccha, 80 n.
 Candragupta, 10, 70, 70 n.
 Candraprabhu, 53, 312.
 Candraprajñapti, 14.
 Candrasūri, 80 n.
 Candravedhyaka, 15.
 Cāṅgadeva, 287.
 Canon of Scriptures, 11, 13 ff.
 — (Digambara), 16.
 Carāṇānuyoga, 16, 240 n.
 Carāṇāsitarī, 240.
 Cāritra, the five, 154 ff., 241.
 Cāritramohaniya karma, 180.
 Cāritra vinaya, 166.
 Cāritrya, 246.
 Cāryā pariśaha, 149.
 Caste, 9, 21, 168, 182, 270 f., 293.
 Categories, the nine, 94 ff, App I
 Čatuḥśaraṇa, 14.
 Čaturindriya, *see* Corendriya.
 Čaturmāsī, *see* Čomāsī.
 Čaturvimsatistava, *see* Čauvisant-
 tho.
 Čauda Guṇasthānaka, 185 ff., 219,
 222.
 Čaudaśa, *see* Kālicaudaśa.
 Čaulakya dynasty, 288.
 Čausaraṇa, 14.
 Čauvisantho, 255.
 Čāvaḍā dynasty, 82.
 Cave-temples, 280.
 Celibacy, 68, 70; *see also* Brah-
 macarya.
 Čeṣṭānivṛitti, 148.
 Četaka, King, 40, 66 n.
 Character, 162, 229, 254, 297 ff.
 Chaitty, 202, 203, 244 n., 258.
 Chastity, 37, 59, 117, 118, 209,
 236, 237, 241; *see also* Brah-
 macarya.
 Chatthī, Mother, *see* Sixth,
 Mother.
 Čhedagrantha, 14, 16.
 Čhedopasthāpanīya cāritra, 155.
 Childless Women, 267.
 Children, 131, 193 ff., 267.
 Cholera, 266.
 Christ, *see* Jesus Christ.
 Christianity, 122 n., 125 n., 127 n.,
 144, 189, 192, 239, 247 ff., 288 n.,
 289 ff.
 Čircumambulation, 280.
 Čitragupta, 277.
 Classification, Jaina genius for, 109.
 Cleanliness, 146 ff.
 Climate, 2.
 Clothing, 145, 149, 226, 231, 239,
 239 n.; *see also* Nudity.
 Cocoa-nut, 194 ff., 293 ff.
 Cold, enduring, *see* Śīta pariśaha.
 Colour of the soul, 102, 124 ff.
 Colours, 108.
 Čomāsī, 123, 166.
 Commerce, 213 ff.
 Committees, *see* Mahājana.
 Compromise, 126.
 Conceit, *see* Pride.
 Conch shell, 58.
 Conduct, the five rules of, *see*
 Čāritra.
 — Right, 205, 245 ff., 262.
 — Thirty-five rules of, 243 ff.
 Conferences, Jaina, 288 n.
 — the twelve, 191.
 Confession, 50, 101, 120, 123, 166,
 231, 256.
 Consecration of an idol, 263.
 Constellations, 270; *see also* Nak-
 šatra.
 Contentment, 152 ff.
 Converts to Jainism, 219 n.
 Corendriya jīva, 97, 100, 104.
 Corendriya nāma, 136.
 Čoṭali, 198.
 Covetousness, 119, 247.
 Crab, 53.
 Creator, Creation, 109, 128, 192.
 Cremation, *see* Funeral cere-
 monies.

- Crocodile, 53.
 Crooke, W., 100.
 Cruelty, 296.
 Cult, 18.
 Customs, 193 ff., 254 ff.
 Cuttack, 85.

 Dadhivāhana, King, 61 n.
 Daily Duties of Ascetics, 228
 Daśa Parīṣaha, 149
 Dānāntarāya, 133, 183.
 Danda, 46.
 Darbha grass, 220.
 Darśana, 163 n., 228.
 Darśanamohanīya karma, 180.
 Darśana pratimā, 222.
 Darśanāvaraṇīya karma, 133, 178, 184, 190 n.
 Darśana vinaya, 166.
 Daśapūrvī, 72
 Daśārnabhadra, 74.
 Daśāśrutaskandha, 14.
 Daśavaikālika, 14, 16.
 Daśa Yatidharma, *see* Ascetics, ten duties of.
 Daśerā, 264.
 Dayā, 259.
 Death, Beliefs about, 44.
 Death ceremonies, 202 ff.
 Deceit, 152, 173, *see also* Māyā.
 Deer, 56.
 Delivance, *see* Moksa.
 Demi-gods, 101, 105, 268 ff.
 Demons, 41, 54, 97, 268 ff.
 Deśa, 106 ff.
 Deśacāritrya, 246.
 Deśavakāśika vrata, 216 ff.
 Deśaviratī guṇasthānaka, 187.
 Deśavratī, 220.
 Deva, 105, 222.
 Deva āyu karma, 180.
 Devačandra, 287.
 Deva gati, 182.
 Devajuna, 278.
 Devakī, 26 n., 277.
 Devaloka, 60 n., 160, 164, 169, 270, 273, 274, 276, 277, 278
 — gods of, 270, 272.
 Devānandā, 26, 46, 47.
 Devapāla, King, 77.
 Devarddhi, 13.
 Devaśīya Padīkamaṇum, 258.
 Devaśruta, 276.
 Devatā, 97, 97 n., 110, 114, 116
 Devatā anupūrvī, 113.
 Devatā gati, 113.
 Devatā āyuṣya, 116.
 Devāyuhkarma, *see* Deva āyu karma.
 Devendrastava, 15
 Devī, Queen, 56.
 Devindathuo, 15.
 Dhamila, 64.
 Dhanateraśa, 261.
 Dhandukā, 287.
 Dhanu, 268.
 Dhara, 52.
 Dharanendra, 49.
 Dharma, 106 n., 156, 157, 222, 244 n
 Dharma bhāvanā, 161.
 Dharmadāsagaṇī, 82.
 Dharmadhyāna, 168.
 Dharma Lābha, 230.
 Dharmanātha, 55, 313.
 Dharmasena, 80 n.
 Dharmasena II, 80 n
 Dharmastikāya, 106 ff.
 Dhātakī Khaṇḍa, 108, 132
 Dhātakī tree, 49.
 Dhritisena, 80 n.
 Dhumra prabhā, 271.
 Dhuṇḍhīā, 19, 88.
 Dhūpa pūjā, 229, 251, 254.
 Dhyāna, 168.
 Diagram of heaven, hell, &c., 271 f.
 Digambara, 12, 18, 23, 24, 25, 28, 30, 31 n., 33, 36, 40, 41, 44, 53 ff., 67 n., 72, 78, 79, 79 n., 80, 80 n., 94, 110 n., 122 n., 155, 156, 169, 188, 190, 208, 217, 224, 226 f., 239 ff., 250 ff., 258, 281.
 — Canon, 16, 72.
 — Worship, 250.
 Dīksā, *see* Initiation.
 Dilavārā temples, *see* Ābu.
 Dīnnasūri, 78 n.
 Dīpa pūjā, 229, 251, 252, 254.
 Dīśā Kumāra, 269.
 Discipline, five rules of, *see* Cāritra.
 Dishonesty, *see* Honesty.
 Dīśivrata parimāṇa, 211 ff.
 Divālī, 44, 45, 227, 260, 265.
 Dravida, 128.
 Drāviḍa, 128.

- Dravya, 61, 95, 108, 164, 255.
 Dravya ahimsā, 117.
 Dravya himsā, 117.
 Dravyānuyoga, 16.
 Dreams, the fourteen, 22 ff.
 Driḍhaketu, 276.
 Dṛṣṭikī āśrava, 142.
 Dṛṣṭivāda Anga, 15.
 Dūdhapāka, 195.
 Dugañchā, 136.
 Duḥṣamā, *see* Duṣama.
 Duppasahasūri, 275.
 Durbhaga, 138.
 Duṣama, 163, 275, 276.
 Duṣama Dusama, 275, 276.
 Duṣama Suṣama, 26, 51, 274, 276.
 Dusvara, 138.
 Duties of monks and nuns, 151 ff, 228 ff.
 Dvaipāyana, 277.
 Dvārakā, 112, 277.
 Dveṣa, 128 ff.
 Dveṣikī āśrava, 143.
 Dvīndriya, *see* Be-indriya.
 Dvīpa Kumāra, 269.

 Eka Siddha, 171.
 Ekāntavādīn, 91.
 Ekatva bhāvanā, 158.
 Ekendriya jīva, 97, 104, 105, 106.
 Ekendriya nāma, 136.
 Elephant, 51.
 Elephant of pride, the, 152.
 Elūrā, 281.
 Emotion, 102.
 Endurance, Ways of, *see* Parīsaḥa.
 Enmity, *see* Dveṣa.
 Envy, 103, 128.
 Epigraphy, 85.
 Eṣāṇā samiti, 145, 234.
 Eschatology, 169 ff, 268 ff., 293.
 Eternity of the world, 272 ff.
 Ethics, Jaina, 122, 131, 297.
 Evening Worship, 258.
 Evil eye, 264.
 Evil spirits, 265 f.
 Excommunication, 211 n., 240.
 Extension of Jainism, 9 ff.
 Faith, 229, 248, 254.
 — false, *see* Mithyātva.
 — Right, 245 ff, 262.

 Famine, the great, 10, 70 ff.
 Fasting, 31, 32 n., 39, 253, 259 ff.
 Fasts, *see* Festivals.
 Fatalism, 60, 73, 185.
 Fatherhood of God, 128, 192.
 Faultfinding, *see* Nindā.
 Fear, *see* Bhaya.
 Feeding ceremony, 195.
 Female division of jīva, 96.
 Female Tirthaṅkara, 56, 122.
 Fergusson, Dr. J., 280.
 Festivals, 259 ff.
 Ficus religiosa, 53.
 Fifth-day ceremonies, 193.
 Fifteenth-day ceremonies, 194.
 Fire, 98, 99.
 Five faults, 205 ff.
 Five Great Ones, the, *see* Pañca Paramēśvara.
 Five, Salutation to the, 187, 229, 258.
 Flemish art, 281.
 Flowers in Worship, Use of, *see* Puṣpa pūjā.
 Food, 138, 148, 213, 219, 258.
 Forgiveness, 126 n., 259 f., 290, 292.
 Form, *see* Puṣpālāstikāya.
 Fruit, 99, 252.
 — Offering of, *see* Phala pūjā.
 Führer, Dr., 280.
 Full-moon fasts, 261.
 Funeral ceremonies, 203 ff.

 Gabhāro (or shrine), 281 ; *see also* Temple Worship.
 Gacchācāra, 15.
 Gajapuri, 56.
 Gaṇa, 65.
 Gaṇadeva, 80 n.
 Gaṇadhara, 61, 65, 66.
 Gāndharva, 269.
 Gāndhī, Mr., 205 n.
 Gaṅga, 73.
 Ganges, river, 275.
 Gaṇavidyā, 15.
 Gaṇivijaya, 15.
 Gaṇāñjī, *see* Nuns.
 Gardabhila, 75, 76.
 Gargariṣi, 82.
 Gati, 176, 182, 228, 251, 274.
 Gautama Indrabhūti, 40, 44, 50, 61, 65, 68, 127, 248.

- Gentleman, the ideal, 224.
 Germs, 102, 103
 Ghātin karma, 184, 190.
 Ghrāṇendriya, 96.
 Gifts to Religious, 231.
 Gurnār, Mt., 17, 58, 168, 252, 282.
 Goat, 56.
 Goblins, 105.
 God, 128, 192, 246, 248, 292 ff
 Gods, 97.
 — false, 246.
 Gomata, *see* Gomateśvara.
 Gomateśvara, 263, 285.
 Goose, Red, 52.
 Gorajī, 233.
 Gośāla, 36, 58 ff., 65, 68, 72, 97 n.,
 102, 111, 130, 185.
 Gossip, 188.
 Goṣṭa Mahāl, 78.
 Gothic Architecture, 281 f.
 Gotra karma, 182, 184, 190 n.
 Gotrija, 199, 201.
 Gotrijhāranām, 195.
 Govara, 61.
 Govardhana, 80 n
 Govindānanda, 179 n., 182 n., 184 n.
 Grace, 290.
 Graha, 270.
 Graiveyika, 270, 272.
 Granthibheda, 186.
 Gravity, Laws of, 106.
 Greed, 122 ff., 140, 173, 181, 187 ff.;
see also Lobha.
 Grief, *see* Śoka
 Grierson, Dr., 21.
 Gṛihalinga Siddha, 170.
 Gṛihastha, 67 n.
 Griswold, Dr., 107 n.
 Gujarāt, Gujarātī, 17, 68, 69 n.,
 84, 86, 162 n.
 Guṇa, 108.
 Guṇasthānaka, 185 ff.
 Guṇavrata, the three, 210, 257.
 Gupti, the three, 147, 238, 241, 257.
 Guru, 219, 246 f.
 Guru, Reverence to, 112, 215,
 255.
 Habakkuk, 248 n.
 Haigh, Rev. H., 172 n.
 Hair, Removal of, 32, 165, 226.
 Hair-cutting (of infant), 194.
 Hajām, 230.
 Haṁsa, 80.
 Hand, mark of, 200.
 Hanumān, 130
 Harasatyakī, 277.
 Hari dynasty, 57.
 Haribhadrāsūri, 80, 82.
 Harṣa, 245 n.
 Hāsam parijānāi, 235.
 Hastināpura, 55, 56.
 Hastipāla, King, 43.
 Hāsya, 135.
 Hatred, *see* Dveṣa.
 Haṭṭhisimha's temple, 284, 293 n.
 Hawk, 55.
 Heat, enduring, *see* Uṣṇa pariṣaha.
 Heaven, 60 n., 160, 164, 169,
 171 ff, 270 ff., 293 ff.
 Hegel, 92.
 Height of mankind, 51 ff., 273 ff.
 Hell, 46, 60 n., 117, 125, 229,
 268 ff., 276.
 Hell-beings, 101, 102, 158, 160,
 268.
 Hemaçandra, 17, 84 ff, 86, 95,
 287 f.
 Hemācārya, *see* Hemaçandra.
 Heroes, sixty-three great, 56 n.
 Himālayas, 51.
 Himavata, Mt., 23.
 Himsā, 110, 116 ff, 130, 206,
 210 n., 220.
 Himsādāna, 214.
 Hindu, Derivation of the word,
 118.
 Hinduism, Relations with, 67 n.,
 71, 127 ff., 131 n., 174 ff, 180,
 180 n., 254, 263 f., 264 ff, 268 ff.
 History, 7 ff, 65 ff, 68 n.
 Hiuen Tsang, 18.
 Hoernle, Dr., 22, 28, 43 n., 58, 59,
 70 n., 72, 79, 85.
 Holī, 264.
 Holiness, 144.
 Holy days, *see* Festivals.
 Honesty, 119 ff., 208, 235.
 Honey, 210 n.
 Hope, 248.
 Horoscope, 193.
 Horse, 52.
 Houselessness, *see* Wandering life.
 Human beings, 101, 102.
 Humility, 152; *see also* Pride.
 Huṇḍa saṁsthāna, 138.

- Hunger, *see* Kṣudhā Parīṣaha.
 Hylozoism, 89.
 Hymnbook, 253.
 Hypocrisy, 130.
- Īcchamithāmi Kāusagga, 256.
 Ideal ascetic, the, 123, 238.
 Ideal layman, the, 224.
 Idolatry, 11, 19, 69, 81, 197.
 Ikṣvāku family, 57.
 Illness, 265.
 Illusion, 121.
 Images, 58, 250 ff.; *see also*
 Idolatry.
 Immobile life, 102.
 Impeding of Karma, 144 ff.
 Impurity, *see* Chastity.
 Incarnation, 176, 291, 298.
 Incense, *see* Dhūpa pūjā.
 Income, Apportionment of, 244 n.
 Indra, 26, 26 n., 32, 32 n., 34, 38,
 52, 54, 113, 180, 191, 242, 271.
 Indrabhūti, *see* Gautama.
 Indra Dhvaja, 24.
 Indradinna, 75, 78.
 Indriya, 95, 104, 136, 139.
 Indriya prāna, 95.
 Indriya samlīnatā, 165.
 Inertia, *see* Adharmāstikāya.
 Initiation, 38 ff, 82 n., 88, 155,
 159, 225.
 Insects, 100, 146 ff.
 Institutions, Jaina, 288 n., 296 n.
 Intoxicants, 146.
 Intrigue, 103; *see also* Māyā.
 Irish ornament, 285 f.
 Irsyā, 128.
 Īryā samai, *see* Īryā samiti.
 Īryā samiti, 144, 234.
 Isaiah, 125 n., 296 n.
 Īśāna, 270.
 Īṣatprāgbhāra, 96.
 Īsivāyī, 270.
 Itthīnaṁ puvārayāim puvakiliyāi
 sumaritae, 237.
 Itthī pasu paṇḍaga saṁsatāi sa-
 yaṇā sanāim sevītāe, 237.
 Itvara, 163.
- Jacobi, Dr., 28, 40, 91, 95, 97 n.,
 99 n., 106 n., 165 n.
 Jaghanya deśavirati, 187.
 Jaina-Mahārāṣṭri, 286.
- Jainism, antiquity of, 97.
 — decline of, 17.
 — history of, *see* History.
 — zenith of, 17.
 Jaipur, 87 n.
 Jaisalmer, 233.
 Jala jātra, 262.
 Jala pūjā, 228, 250, 251, 254, 263.
 Jamāli, 29, 72.
 Jamana, 196.
 Jambūdivapannati, 14.
 Jambūdivāpa, 108, 132.
 Jambūdivapaprajñapti, 14.
 Jambū Svāmī, 44 n., 64, 68 ff., 72,
 80.
 Jasodhare, 270.
 Jaśomati, 110.
 Javakumāra, 277.
 Jāvanticayānam, 229.
 Jayajinendra, 204 n.
 Jayanta, 270.
 Jayapāla, 80 n.
 Jayasena, 80 n.
 Jayaśikhara, 83.
 Jayasimha, *see* Siddharāja.
 Jesus Christ, 128, 144, 171, 248,
 291 ff.
 Jewels, the three, 160, 161, 192,
 205, 245, 252, 257, 262.
 Jibha āśrava, 139.
 Jihvā āśrava, *see above*.
 Jina, 25, 27, 39, 187, 298.
 Jina Siddha, 170.
 Jinakalpī, 79.
 Jitakalpa, 14.
 Jīva, 45, 62, 78, 89, 91, 93, 94 ff.,
 136, 176, 213, 214, 268, 299.
 — Divisions of, 96.
 Jivābhigama, 13.
 Jīva himsā, *see* Himsā.
 Jivaka Cintāmaṇi, 286.
 Jñāna, 32.
 Jñānaji, 87.
 Jñāna pañcamī, 261.
 Jñānāvaraṇīya karma, 132, 177 f.,
 184, 190 n.
 Jñāna vinaya, 166.
 Jñātādharma Kathāṅga, 13.
 Jñātaputra, 27.
 John, St., 127 n., 144 n., 171 n.
 — Revelation of, 172 n., 294 n.
 Jṛmbhakagrāma, 38.
 Jṛmbhikagrāma, 38 n.

- Jṛimbhilā, 38 n.
 Junāgaḍh, 280.
 Jyotikaraṇḍa, 15.
 Jyotisi, 105, 114, 181, 270
 Jyotiskaraṇḍaka, 15.

 Kadamba tree, 269.
 Kaḍipātana, 82.
 Kailāsa, *see* Astāpada.
 Kāla, Kāla, 61, 106, 107 ff., 164, 231.
 Kāla (name of a god), 268.
 Kālakā Mātā, 264.
 Kālicaudaśa, 261.
 Kalikācārya, 75 ff.
 Kalikagaccha, 75.
 Kalīṅga, 48.
 Kālodadhi Khaṇḍa, 132 n.
 Kalpa, division of Heaven, *q. v.*
 Kalpa Sūtra, 15, 16, 28 n., 32 n., 37 n., 43 n., 44 n., 63, 86, 260.
 Kalpāvantasikā, 14.
 Kalpa vinaya, 166.
 Kalpa vṛkṣa, 273.
 Kāma, 244 n., 245 n.
 Kamatha, 49.
 Kāmikī, 177.
 Kaṁśācārya, 80 n.
 Kāna āśrava, 139.
 Kaṇāda, 78 n.
 Kanara, 285.
 Kanarese, 287.
 Kanau, 83.
 Kandiye, 270.
 Kaṅkāli, 280.
 Kaṅkanapura, 52.
 Kaṅkhā, 205.
 Kanku, 194.
 Kanyādāna, 199.
 Kapila, 46, 153.
 Kāpotaśeṣyā, 103.
 Kappavadiśayyā, 14.
 Kappiā, 14.
 Karanānuyoga, 16, 240 n.
 Karanaśītarī, 240.
 Kareṁi bhante, 255, 256.
 Kārigara, Temple of the (Ābu), *see* Artificers, Temple of the.
 Kārkala, 285.
 Karma, 5, 23, 30, 31, 39, 44, 45 ff., 62, 89, 91, 94, 95, 107, 109, 112, 139 ff., 161 ff., 173 ff., 228, 242, 268 ff., 294, 309 ff.
 Karma, arrangement of, 184.
 — bondage to, *see* Bandha.
 — destruction of, *see* Nirjarā.
 — differing views of, 174 ff.
 — impeding of, 144 ff., 174.
 — sources of, 173 ff.
 — tenses of, 184.
 — the eight kinds of, 39, 177 ff.
 Karmabhūmi, 181.
 Karmajā, 177 n.
 Kārmaṇa body, *see* Kārmanaśarīra.
 Kārmanaśarīra, 114, 206.
 Karṇa āśrava, *see* Kāna āśrava.
 Kārttikaśeṣṭha, 276.
 Kārttikī punema, 129, 261.
 Kaṣāya, 122, 135, 140, 162, 188, 241, 257.
 Kaṣāya karma, 174.
 Kaṣāya saṁlīnatā, 165.
 Kashmir, 12.
 Kasi, 181.
 Kāthiāwād, 13, 17, 58, 233, 236, 240.
 Kattavīra, 79.
 Kaundinya, 79.
 Kaundinya gotra, 29.
 Kāusagga, 229, 233, 250, 256 ff.
 Kausāmbī, 40, 52, 66.
 Kautika sect, 86.
 Kāya baḷa, 96.
 Kāyagupti, 147.
 Kāyakleśa, 165.
 Kāya puṇya, *see* Śarīra puṇya.
 Kāya vinaya, 166.
 Kāyikī āśrava, 141.
 Kesara (saffron) paste, *see* Candana pūjā.
 Kevaladarsanāvaraṇīya, 134.
 Kevala jñāna, 33, 38 ff., 44, 48, 49, 62, 63, 65, 68, 80.
 Kevalajñānāvaraṇīya, 133, 178.
 Kevalī, 24, 33, 40, 63, 68, 97, 99, 143, 148, 170, 185, 190 ff., 232, 255.
 Khamāsamaṇa, 229.
 Khaṇḍagiri, 85.
 Khaṇḍa, Ārya, 78.
 Kharasvara, 268.
 Kharataragaḍḍha, 87.
 Kharāvela, 85.
 Khaṭamba tree, 269.
 Khera, 247.

- Khodiyārā Mātā, 264.
 Kholo bharavo, 201.
 Kilikā saṅghena, 137.
 Killing, vow against, 205 ff., 234 ff.
 Kilviṣiṣyā, 270.
 Kimpuruṣa, 269.
 Kinnara, 269.
 Kleśa, 129.
 Knowledge, 132, 229, 254.
 — five kinds of, 32.
 — Right, 245 ff., 262.
 Kodaro grain, 180.
 Kodigaccha, 80 n.
 Koham pariṇāṇā, 235.
 Kohaṇḍa, 270.
 Kollāga, 64.
 Kṛiṣṇa, 18, 26, 28, 58, 112, 113, 277.
 Kṛiṣṇaleśyā, 102.
 Kṛiyamāna, 185 n.
 Kṛiyāvāda doctrine, 91.
 Krodha, 119 ff., 140, 245 n.
 Kṣamā, 151.
 Kṣaṇikavādi, 73.
 Kṣatriya, 4, 21, 26, 46, 230, 264.
 Kṣatriya Ācārya, 80 n.
 Kṣetra, 108, 164.
 Kṣiṇamoha gunasthānaka, 190.
 Kṣudhā pariṣaha, 148.
 Kṣullaka Śrāvaka, 224.
 Kubera, 191.
 Kubjaka samsthāna, 137.
 Kuḍasāmālī, 192.
 Kulādhīpa, 33.
 Kulapura, 33.
 Kumāragrāma, 37.
 Kumārapāla, 17, 84, 86, 288.
 Kumārapura, 77.
 Kumbera, King, 56.
 Kumbha, 268.
 Kuna, 18.
 Kuṇḍagrāma, 21, 31.
 Kuṇḍārika, 160.
 Kuṇika, 40, 276, 277.
 Kunthunātha, 56, 313.
 Kurral, 287.
 Kuveia, *see* Kubera.

 Lābhāntarāya, 133, 183.
 Lāḍu, 162, 197 ff.
 Laganapatra, 196.
 Lakṣmī, 23, 24, 260, 261.
 Lakṣmī pūjā, 261.

 Lālaji, Śrī, 88.
 Lalitavistara, 82.
 Lamps, 250, 252, 266.
 Lāntaka, 270.
 Latthe, Mr. A. B., 161, 191.
 Laughter, 135.
 Laukika mithyātva, 130.
 Lay adherents, 66, 145 ff., 188, 205 ff.
 — twelve vows of, 30, 187, 205 ff.
 — twenty-one qualities of, 224.
 Layana puṇya, 111.
 Leaders, the great, 68.
 Legends, 25 n., 27, 28.
 Leśā, 61 n., 102 n.
 Leśyā, the six, 61, 102, 105.
 Liberation, the fourteen steps to, 185 ff.
 Life, 95.
 — destruction of, 50, 61, 110, 147, 222, 223, 227, 230, 238, 239 n., 273, 294 ff.; *see also* Himsā.
 — four objects in, 244 n.
 Lightning, 99.
 Lights in Worship, *see* Dīpa pūjā.
 Limitation of Possessions, *see* Parigraha vīramāna.
 — of travel, *see* Disīvrata parimāṇa.
 — of use, *see* Upabhoga paribhoga parimāṇa.
 Lion, 23.
 Literacy, standard of, 20.
 Literary influence of Jainism, 18, 84, 286 ff.
 Literature, 81, 84, 286 ff.
 Lobha, 122 ff., 140, 173, 245 n.
 Loca, 165.
 Lodging, 149.
 Logassa, 233.
 Loham pariṇāṇā, 235.
 Loka, 108.
 Lokācārya, 80 n.
 Loka bhāvanā, 160.
 Lokāntika, 270.
 Lokottara mithyātva, 131.
 Loneliness of Jaina, 158, 241.
 Loṅkā Śā, 87.
 Loṅkā sect, 19, 87 f.
 Lotus, blue, 57.
 — red, 52.
 Love, 248.
 Luck, good and bad, 195, 202.

- Luther, 87.
 Lyng, *see* Truth.
- Madhyama deśaviratī, 187.
 Magadha, 8, 10, 13, 40, 41, 126, 276.
 Māgadhi, 41, 165, 187, 188, 228, 231, 241, 254 ff.
 Māgadhi, Arddha, *see* Arddha Māgadhi.
 Māgasara, *see* Mārgaśīrṣa.
 Magavati, 277.
 Māgha, 81.
 Mahāghoṣa, 268.
 Mahāgiri, 73 ff.
 Mahājana, 199, 200, 240 n.
 Mahākāla, 268.
 — Temple of, 75.
 Mahākandīye, 270.
 Mahānīśītha, 14.
 Mahāpuruṣa, *see* Sādhu.
 Mahārāstri, *see* Jaina-Mahārāstri.
 Mahārudra, 268.
 Mahāsati, *see* Nuns.
 Mahāśukra, 270.
 Mahāśutaka, 277.
 Mahāvideha, 113, 170, 216, 256, 272.
 Mahāvīra, 8, 9, 11, 21 ff, 56 n., 58 ff, 65, 66, 67, 68, 72, 79, 80, 85, 87, 101, 111, 120 n., 121 n., 126, 127, 142, 143, 144, 148, 151, 170, 185, 202, 217, 225, 233, 241, 245, 248, 260, 275, 276, 278, 286, 291 ff, 298.
 — birth of, 21 ff.
 — childhood of, 28 ff.
 — death of, 42 ff.
 — disciples of, 40 ff., 58 ff.
 — enlightenment of, 38 ff.
 — initiation of, 31 ff.
 — predecessors of, 48 ff.
 — previous incarnations of, 45 ff.
 — sermon by, 62 f.
 Māhendra, 270.
 Mahiyāsa, 80 n.
 Mahoraga, 269.
 Maithuna viramaṇa vrata, 209.
 Makarasaṅkrānti, 264.
 Mālā, *see* Beads, telling of.
 Male division of Jiva, 96, 170.
 Mālī (gardener), 250.
 Mallinātha, 56, 121 ff., 276, 313.
 Mallinātha II, 277.
 Mālwa, 240, 288.
 Malyadeva, 277.
 Mamatva, 127.
 Mana, 104.
 Māna, 120 f., 140, 245 n.
 Manabala, 96.
 Mānadeva, 80 n.
 Manahparyāya jñāna, 33, 68.
 Manahparyāya jñānāvaraṇīya, 132, 177.
 Manaka, 70.
 Manaparijāṇai, 235 n.
 Mana punya, 111.
 Manas, *see* Mana.
 Mānatuṅga, 80 n.
 Mana vinaya, 166.
 Mandalika, King, 17.
 Maṇḍapa, 281.
 Maṇḍapakriyā, 196.
 Mandara, Mt., 37.
 Mandāra flowers, 23.
 Māndvī, 233.
 Māngrol, 233.
 Māṅkhalī Putra, 59.
 Manogupti, 147.
 Maṇoharai indriyā āloetae, 236.
 Mantra, 233.
 Manuscripts, 17.
 Manusya, 97, 105.
 Manuṣya anupūrvī, 113.
 Manuṣya āyu karma, 181.
 Manuṣyāyuhkarma, *see above*.
 Manuṣya āyusya, 116.
 Manuṣya gati, 113, 182.
 Marāṭhī, 286.
 Mārdava, 152.
 Mārgaśīrṣa, 262.
 Maricī, 45, 46, 121 n.
 Marks on images, 250.
 Marriage, 196 ff., 209.
 Marudeva, 43.
 Marudevī, 111.
 Mārwar, 230.
 Masi, 181.
 Māso, 153.
 Mātā, 264, 266, 267.
 Mathurā, 57, 85, 86, 280.
 Matī ajñāna, 178.
 Matī jñāna, 32.
 Matī jñānāvaraṇīya, 132, 177.
 Matsara, 245 n.
 Matter, *see* Puṇḍra.

- Matthew, St, 297 n.
 Maunagyārasa, 262.
 Maunāvalambī, 147.
 Maurya dynasty, 10, 70, 85.
 Māyā, 91, 121, 130, 140, 172 n., 175.
 Māyāmr̥ṣā, 130.
 Māyāpratyayikī āśrava, 141.
 Māyā śālya, 246.
 Meditation, 155, 168.
 Megharatha, 52.
 Mela deva, 266.
 Mela pariśaha, 151.
 Meladī Mātā, 264.
 Menial gods, 270.
 Mera, 247.
 Mercy, 296 f.; *see also* Ahimsā.
 Merit, *see* Puṇya.
 Meru, Mt., 25.
 Mesarī Baniyā, 230.
 Metal, prohibition of, 153, 226 f.
 Mīśra guṇasthānaka, 186.
 Mīśramohaniya karma, 180, 187.
 Mithilā, 2 n., 42, 56.
 Mithyādarśanapratyayikī āśīava, 141.
 Mithyādarśana Śālya, 130 ff.
 Mithyātva, 130 ff.
 Mithyātva guṇasthānaka, 185.
 Mithyātva karma, 174.
 Mithyātva mohaniya, 139, 179, 187.
 Mithyātva śālya, 246, 267.
 Mithyātvī, 271.
 Miugāha jāti, 236.
 Mobile life, 102.
 Mohammedans, 17, 18, 19, 87, 180, 247.
 Mohaniya karma, 179, 184, 187, 190 n.
 Mokṣa, 35, 38, 51 ff., 62, 68 ff., 91, 94, 104 ff., 110 ff., 129, 131, 139, 143, 160, 161, 163 ff., 169 ff., 179, 185, 219, 220, 221, 239 ff., 252, 260, 268, 272, 293 ff., 309.
 Molākata, 263.
 Money, 153 n., 227, 260.
 Moneylending, 214.
 Monks, *see* Ascetics.
 — the duties of, 151 ff., 225 ff.
 — the five vows of, 234 ff.
 — the twenty-seven qualities of, 238.
 Monthly fasts, 259 ff.
 Moon, 23 n., 53, 270.
 Mosquitos, 149.
 Mother Sixth, *see* Sixth, Mother.
 Motion, 106, 108.
 Mourning, 203, 204.
 Mouth-cloth, 100, 147, 227.
 Mr̥ṣāvāda, 118, 130.
 Mr̥ṣāvāda viramaṇa vrata, 207.
 Mr̥tyu Mahotsava, 43 n.
 Mūdabidri, 285.
 Mughal architecture, 283 f.
 Muhapati, *see* Mouth-cloth.
 Muhūrta, 272 n.
 Mukhapatṭikā, *see* Mouth-cloth.
 Mukhtagiri, 284.
 Mūlagrantha, the four, 14.
 Mumati, *see* Mouth-cloth.
 Mum, 65.
 Munisuvrata, 57, 277.
 Mysore, 9, 10, 70 n., 285.
 Mythology, 268 ff.
 Nāga Kumāra, 269.
 Nāga tree, 269.
 Nagasena, 80 n.
 Nāgila, 275.
 Naiśastriki āśrava, 142.
 Naiśedhiki pariśaha, *see below*.
 Naiśidhiki pariśaha, 149.
 Naiśiṣṭiki āśrava, 142 n.
 Naivedya pūjā, 229, 250, 251, 254, 266.
 Najarabhandhī, 265.
 Najarāi javum, 264.
 Nāka āśrava, 139.
 Naksatra, 80 n., 270.
 Nālaḍiyār, 287.
 Nāma karma, 114 ff., 182, 184, 190 ff.
 Nāmaputra, 27.
 Namaskāra puṇya, 112.
 Name, change of, 226.
 — choice of, 27, 194.
 Nami, King, 158.
 Naminātha, 57, 213.
 Naming ceremony, 194.
 Namo arhantāṇum, 257.
 Namotthunam, 258.
 Nandāvartta svastika, 56.
 Nandīmitra, 80 n.
 Nandīseṇa, 126.
 Nandī Sūtra, 14, 177.
 Napuṃsakaliṅga Siddha, 171.

Napumsakaveda, 136.
 Nārāca saṅgha, 137.
 Nārada, 277.
 Naraka, *see* Hell.
 Naraka āyu karma, 181.
 Narakāyuh karma, *see above*.
 Narakagati, 134, 182.
 Narakāyu, 134.
 Nārakī, 97, 105.
 Nās āśrava, *see* Nāka āśrava
 Nāta, 219 n.
 Nāta clan, 22.
 Nātaputta, 27 n.
 Nātmapāṇa bhoyāṇa bhoi, 237.
 Nature, *see* Prakriti.
 Nature (of a thing), *see* Bhāva.
 Navakāra mantra, 254, 256.
 Nava Tattva, 169; *see also* Categories, the nine.
 Nava Vāda, the, 154.
 Navī dikṣā, 155
 Nāya clan, 22, 31. -
 Nāyaputra, 27 n.
 Nayasāra, 45.
 Neminātha, 17, 56 n., 57, 110, 112, 313.
 Nepāl, 72, 285.
 Neuter division of jīva, 96, 170.
 Nīcagotra, 134.
 Nidāna śālya, 247.
 Nidrā, the five, 134.
 Nidrānidrā, 134.
 Nigantha, 86.
 Nigoda, 271, 272.
 Nigranthagaccha, *see* Nirgrantha
 Nikācīta karma, 185.
 Nikaṣāya, 277.
 Nīlaleśyā, 103.
 Nindā, 130.
 'Ninety-nine' Pilgrimage, the, 253.
 Ninth-day ceremonies, 194.
 Nirāvalī, 14.
 Nirayāvalī, 14.
 Nirgrantha, 36, 75, 218.
 Nirjarā, 153, 163 ff., 219, 240, 308.
 Nirjarā bhāvanā, 160.
 Nirlobhatā, 152.
 Nirmama, 277.
 Nirmāṇa nāmakarma, 115.
 Nirvāṇa, 36, 44, 55 ff., 63, 171 ff., 191, 243.
 Nirvega, 187.

Niryukti, 15, 70.
 Niṣpulāka, 277.
 Niśibhojanatyāga pratimā, 222.
 Niśītha, 14, 145.
 Niyatibādara Guṇasthānaka, 188.
 Nojīva, 78
 Nojīva schism, 78.
 Nokaṣāya, 135, 174.
 Non-Jaina and mokṣa, 243 ff.
 North-east corner, 216, 255.
 Nudity, 11, 35 ff., 58, 71, 79, 80, 226.
 Nun, funeral of a, 232 f.
 Nuns, 66, 80, 211 n., 232 f., 237.
 Nyagrodhaparimaṇḍala sams-thāna, 137.
 Nyāya school, 91, 94.
 Offering to idols, *see* Pūjā.
 Officiants in temples, 250 ff.
 Oghaniryuti, 14.
 Oḥ, 263
 Omniscience, *see* Kevala jñāna.
 Organization, Jaina genius for, 18
 Orissa, 85, 281.
 Orthodox Jaina, 25 n.
 Osavāla sect, 69.
 Pacakhāṇa, 257.
 Paḍikamaṇum, 101, 120 n., 165, 220, 231, 265 ff.
 Paḍimā, 221 n.
 Padmalesyā, 104.
 Padmanābha, 276, 278.
 Padmaprabhu, 52.
 Pādopagamana santhāro, 168.
 Pahaṅga, 270.
 Pain, problem of, *see* Suffering.
 Paisunya, 129 ff.
 Pajjusaṇa, 76, 218, 259.
 Pakkhi, 166.
 Pālāsa Nagara, 50.
 Palevaṇa, 228, 231.
 Pālītāṇā, 78, 226, 284; *see also* Satruñjaya.
 Palmistry, 82.
 Palya of time, 5, 102, 272 n.
 Pampā, *see* Pāvāpurī.
 Pāṇapannī, 270.
 Pāna puṇya, 110.
 Pañca, 207 n.
 Pañca Astikāya, 61.

- Pañca Aticāra, 205 ff.
 Pañca Avrata, 140 ff.
 Pañca Bhāvanā, 234.
 Pañca Indriya, *see* Indriya.
 Pañcakalyāṇa pūjā, 253.
 Pañca mahāvratā, *see* Vows, the five Ascetic.
 Pañcāṅga, 216.
 Pañca Paramēśvara, 141, 239, 256, 262.
 Pañca samiti, *see* Samiti.
 Pañcatantra, 286.
 Pañcāsarā Pārasanātha, 83.
 Pañcendriya Jīva, 97, 101, 104, 105.
 Pañcendriyapanum, 113.
 Pañcindriya, *see* Pañcendriya.
 Pāṇḍu (Ācārya), 80 n.
 Pāṇḍuśilā, 32 n.
 Pāñjarāpoḷa, 296 n.
 Pañka Prabdhā, 271.
 Pannavanā, 14, 73.
 Pāpa, 116 ff., 302 ff.
 Pāpa, the eighteen kinds of, 116 ff., 256.
 Pāpāpurī, *see* Pāvāpurī.
 Paper money, 190.
 Pāpopadeśa, 215.
 Parāghāta nāmakarma, 114.
 Paramādhāmī, 192.
 Paramahamsa, 80.
 Paramāṇu, 109.
 Paramēśvara, 174.
 Paramēśvara, Pañca, *see* Pañca Paramēśvara.
 Pāranum, 33.
 Parapākhanda paraśamsā, 205.
 Parapākhanda santhana, 205.
 Parapravāda nindā, *see* Nindā.
 Pārasnātha Hills, 38, 56, 168.
 Parigraha, 119.
 Parigrahatyāga pratimā, 223.
 Parigraha viramaṇa vrata, 209.
 Pāṅgrahikī āśrava, 141.
 Parihāraśuddha cāritra, 155.
 Pārīṇāmikī, 177.
 Parisaha, *see* Parīṣaha.
 Parīṣaha, the twenty-two, 148 ff.
 Paritāpanikī āśrava, 141.
 Parithāpanikā samiti (samai), 146, 235.
 Parliament of Religions, 145 n.
 Pārsis, 20, 247.
 Pārśvanātha, 8, 31, 33, 35, 41, 48, 58, 59, 85, 241.
 Pārśvanātha, Mt., *see* Pārasnātha.
 Partridge, red, 52.
 Paryāptā, 104-6.
 Paryāpti nāmakarma, 115.
 Paryāpti, 104, 105.
 Paryusana, *see* Pajjusana.
 Pāṭa, 68 n.
 Pātāla, 112, 269.
 Pāṭalputra, Council of, 11, 16, 72.
 Pāṭana (Aṇhīlvāḍa), 83, 287, 288.
 Pāṭha, 216.
 Patna, 11, 21, 281.
 Paṭṭāvalis, 85.
 Paul, St., 294 n.
 Paustilācārya, 80 n.
 Pāvāpurī or Pāpā, 42, 43, 45.
 Payannā, the ten, 14.
 Pedhāla, 276.
 Penalties, 207 ff.
 Penance, 155, 166.
 Penṭha, 76.
 Persia, 285.
 Personality, 297; *see also* Character.
 Pessimism of Jainism, 275.
 Peter, St., 248 n.
 Phala pūjā, 229, 251, 254.
 Phalguśrī, 275.
 Philosophy, 89 ff., 122, 131.
 — six schools of, 90 ff.
 Pilgrimage, 252 ff.
 'Pillar' edict of Aśoka, 85.
 Piñjarāpoḷa, *see* Pāñjarāpoḷa.
 Pīpal tree, 265.
 Pisāca, 269.
 Place, *see* Ksetra.
 Plague, 55, 266.
 Planets, 105, 270.
 Points of Compass, auspicious, 201, 203, 216, 255.
 Poñjanī, 146.
 Popata Amaraçanda, 210.
 Popatlāl K. Shāh, 116 n.
 Population, Jaina, 20.
 Posadha vrata, 217 ff., 219, 259.
 Pośadhovavāsa pratimā, 222.
 Posaha, *see* Pośadha vrata.
 Possessions (of an ascetic), 145 ff.
 — limitation of, *see* Parigraha viramaṇa vrata.

- Posture, *see* Kāusagga, Sampar-
yaṅka, &c.
Poṭṭa, 276.
Potter, 198.
Prabhā, 271.
Prabhava, 69 ff.
Prabhāvati (wife of Pārśvanātha),
48.
— (mother of Mallinātha), 57.
Praçalā, 134.
Praçalāpracaḷā, 134.
Pradakṣiṇā, 228, 280.
Pradeśa, 106 ff, 162.
Pradveṣikī āśrava, 141.
Praise worship, 253 ff., 255.
Prajñāpanā, 14.
Prajñā pariṣaha, 151.
Prakīrṇa, the ten, 14.
Prākṛit, 15, 84, 288.
Prakṛiti, 91, 162.
Pramāda, 162, 188.
Pramāda caryā, 214.
Pramatta Guṇasthānaka, 188.
Prāna, 95, 97, 99, 100, 101, 105.
Prānata, 270.
Prānātipāta viramaṇa vrata, 205.
Prānātipātikī āśrava, 141.
Prārabdha, 185 n.
Prasannaṇita, 48.
Praśasta krodha, 120.
Praśna Vyākaraṇa, 13.
Prathamānuyoga, 16.
Pratikramaṇa, *see* Paḍikamanuṁ.
Pratimā, the eleven, 221 ff., 239.
Pratisthāpana samiti, *see* Parithā-
panikā samiti.
Prātityakī āśrava, 142.
Prativāsudeva, 56 n., 274.
Pratyākhyāni, 123.
Pratyeka, 99.
Pratyekabuddha Siddha, 171.
Pratyeka nāmakarma, 115.
Prayāga, 40.
Prāyaścitta, 120 n., 165.
Prayer, 131, 242, 292.
Prayogikī āśrava, 143.
Preaching, 58, 62, 225.
Premikī āśrava, 143.
Pride, 152, 173, 181, 187 ff.; *see*
also Māna.
Pṛstīcāmpā, 41.
Pṛthivikāya, *see* Pṛthvikāya.
Pṛthvikāya, 97, 98 n., 102, 104, 105.
Priyadaṁsaṇe, 270.
Priyadarśanā, 29.
Processions, 260.
Pudgaḷa (Pudgala), 91, 106, 108 ff.,
135, 161 ff.
Pudgaḷastikāya, 108 ff.
Pūjā, the eight-fold, 262; *see also*
Worship.
Pujārī, 225; *see also* Officiants.
Pūjya Becarajī, 205 n.
Pūllīṅga Siddha, 171.
Punamīyāgaçcha, 86.
Puṇḍarīka, 159.
Punēma, 261.
Punishment of sin, 268, 271.
Puṇṭabhūmi, 42.
Puṇya, 110 ff, 141, 301.
Puṇya, the fruit of, 113 ff.
Puṇya, the nine, 110 ff., 301.
Puphaçuliā, *see* Puppaculiā.
Puppaculiā, 14.
Pupphiyā, 14.
Purī, 78.
Purity, 154; *see also* Brahma-
carya.
Purnimā, *see* Punema.
Puruṣaveda, 136.
Pūrva (of time), 51.
Pūrva, the fourteen, 11, 15, 72,
80 n, 240.
Puṣkara, 108, 132.
Puṣpadanta, 53.
Puṣpacūlikā, 14.
Puṣpaka, 14.
Puspa pūjā, 229, 251, 254.
Pyre, funeral, 204.

Quality, *see* Guṇa.
Quarrelsomeness, *see* Kleśa.

Rāga, 126.
Rails, 279.
Rājagriha, 41, 57, 63, 65, 68,
219.
Rājaprasāniya, 13.
Rājkot, 163, 164, 205 n., 211 n,
240.
Rajono, *see* Whisk.
Rajput, 51 ff.
Rākhaḍī bandhana, 200.
Rākṣasa, 269.
Rāma, 18.
Rāmnagar, 280.

- Rāsabhi, 75.
 Rasatyāga, 164.
 Rasendriya, 96.
 Rathavirapura, 79 ff.
 Ratī Aratī, 130.
 Ratna Prabhā, 271.
 Ratnapurī, 55.
 Ratna Traya, *see* Jewels, the three.
 Rātrībhōjana tyāga, 238.
 Raudradhyāna, 168.
 Rāvaṇa, 277.
 Rāyapaseṇī, 13.
 Rāyāsī paṭikamanuṁ, 228.
 Rebirth, 30, 31, 94, 294.
 Reflections, *see* Bhāvanā.
 Reformation in Europe, 87.
 Reincarnation, 1, 294.
 Religion, true and false, 247.
 Re-ordination, 155.
 Repentance, 155.
 Results of sin, the eighty-two, 132 ff.
 Revatī, 67, 277.
 Reverence, 166, 178.
 Rhinoceros, 54.
 Right Conduct, *see* Conduct, Right.
 Right Faith, *see* Faith, Right.
 Right Knowledge, *see* Knowledge, Right.
 Rijukula, 39 n.
 Rijupālīkā river, 39.
 Rijuvālīkā, 39 n.
 Rīṣabhadatta, 26, 56 n.
 Rīṣabhadeva, 22 n., 45, 51, 111, 152, 158, 170, 216 n., 274, 312.
 Rīṣabhanārāca saṅgheṇa, 137.
 Roga parīṣaha, 150.
 Rohagupta, 78.
 Rohinī, 26 n., 277.
 Rosary, 243, 254, 279.
 Rudra, 33, 268.
 Rules of conduct, the five, *see* Cāritra.
 Rules for daily life, six, 188.
 Rūpī Ajīva, 106, 108 ff.
 Sabala, 268.
 Sabhā maṇḍapa, 281.
 Saṁtāparihāra pratimā, 222.
 Sacred thread, 81 n.
 Sacrifice, law of, 295 ff.
 Sādhāraṇa, 99, 138.
 Sādhū, 45, 51 ff., 65, 98, 100, 105, 112, 131, 145 ff., 187 ff.; *see also* Ascetics.
 Sādhvī, *see* Nuns.
 Sādi samsthāna, 137.
 Sagāi, 195.
 Sāgara (of time), 51 ff.
 Sāgaropama, 102, 272, 272 n.
 Sahasāra, 270.
 Saint-wheel worship, 262.
 Saitāvarṇana Stuti, 253.
 Śaiva temples, 75.
 Śajhāya Stavāna, 258.
 Śakadāla, 71, 111.
 Sāla tree, 39.
 Saleśī, 102 ff.
 Salutation, 204 n.; *see also* Five, Salutation to the.
 Śalya, 246, 257.
 Śama, 187.
 Śāma, 268.
 Samacaturastīa saṅghāna, 114.
 Samādhi, 221, 222.
 Samādhista, 221.
 Samāga, 39.
 Samāka *or* Sāmaka, 39 n.
 Samakṛtī, 271.
 Sāmāntabhadrasūri, 80 n.
 Sāmāntopanipātīkī āśrava, 142.
 Samatābhāvinī, 147.
 Samavasaraṇa, 191.
 Samavāyāṅga Sūtra, 13.
 Śamavega, 187.
 Samaya, 98 n., 272 n.
 Sāmāyika, 215 ff., 228, 255.
 Sāmāyika cāritīa, 155.
 Sāmāyika pratimā, 222.
 Sambhavanātha, 51, 312.
 Sambhūtivijaya, 70.
 Samedśikhara, *see* Sameta Śikhara.
 Sameta Śikhara, 49, 56 ff.
 Samiti, the five, 144 ff., 234 ff., 241.
 Samjñī pañcendriya, 101, 106.
 Saṁlīnatā, 165.
 Samparyanka posture, 43.
 Sampratī, 73 ff.
 Samsāra, 241.
 Samsāra bhāvanā, 158.
 Saṁsārī, 96.
 Samskrit, *see* Sanskrit.
 Samsthāna, the five, 137.
 Samudāyikī, 143.

- Samudravijaya, 57.
 Samuhūrta, *see* Samurata.
 Samurata, 196.
 Saṁvara (King), 52.
 Saṁvara, 144, 259, 306 f.
 Saṁvara bhāvanā, 160.
 Saṁvaranātha, 277.
 Saṁvatsarī, 166, 220, 259.
 Saṁvega, *see* Samavega.
 Samyak Cāritrya, 245.
 Samyak Darśana, 245.
 Samyak Jñāna, 245.
 Samyaktvamohaniya karma, 180, 187.
 Samyaktva pariśaha, 151.
 Saṁyama, 154.
 Saṁyatāsamyata Guṇasthānaka, 187.
 Saṁātana pūjā, 252.
 Saṁatsumāra, 159, 270.
 Saṁcita, 185 n.
 Saṁgha, 52, 219 n.
 Saṁghayaṇa, 114.
 Saṁgheṇa, the five, 137.
 Saṁjaya, 91.
 Saṁjvalaṇa, 123.
 Saṁkā, 205.
 Saṁkara, 110.
 Saṁkarācārya, 150, 233.
 Saṁkhaṇḍī, 67.
 Saṁkhaśrāvaka, 276.
 Saṁkhyā school, 4 n., 90, 91, 94, 121.
 Saṁkita, 242.
 Sanskrit, 15, 231, 254, 286 ff.
 Saṁstāraka Payannā, 14.
 Saṁthāna, 114.
 Saṁthārā Payannā, 14.
 Saṁthārā Porasī, 232.
 Saṁthāro, 163, 168, 220, 221, 221 n., 222, 258.
 Śāntinātha, 55, 213.
 Śāntistotra, 80 n.
 Saptabhaṅgī Naya, 91.
 Śārada pūjā, 261.
 Śārathi Khaṇḍa, 31 n.
 Sarayū river, 50.
 Śārdhapunamīyāgaccha, 87.
 Śārira, 104.
 Śārira punya, 111.
 Śarkara Prabhā, 271.
 Sarvānubhūti, 276.
 Sarvacāritrya, 246.
 Sarvārthasiddha, 270.
 Śarvavratī, 220.
 Śāsanānāyaka, 27.
 Śaśvādāna Guṇasthānaka, 186 n.
 Śaśvāsādāna Guṇasthānaka, 186.
 Śatakajī, 67.
 Śatakaśrāvaka, 276.
 Śatakīrti, 276.
 Śatānika, 40.
 Śātavedaniya, 113, 179.
 Satkāra doctrine, 90.
 Satkāra pariśaha, 151.
 Śatrap period, 280.
 Śatruṅjaya, 78, 78 n., 87, 129, 168, 252, 253, 261, 282 ff.
 Sattā, 184.
 Satya, 154.
 Śatyaśrī, 275.
 Śauca, 154.
 Saurīpura, 57.
 Śāvathī, *see* Śrāvastī.
 Śayambhava, 70.
 Śayana punya, 111.
 Sayogikevalī Guṇasthānaka, 190.
 Śayyā pariśaha, 150.
 Schism, the great, 12, 72 ff., 78 ff.
 Schisms, 12, 72 ff.
 Scriptures, Jaina, 11, 13 ff.
 — antiquity of, 16.
 — preservation of, 261 f.
 — reading and study of, 16, 240, 258.
 Sea-voyages, 145.
 Sects, rise of, 69, 72, 86 ff.
 — differences between, 23, 28, 30, 31 n., 33, 36, 53 ff., 76 n., 80, 110, 112, 155, 167, 169, 188, 190, 197, 208, 217, 223, 226, 239 ff., 250 ff., 258, 260 ff., 281.
 Self, 95.
 Senses, the five, *see* Indriya.
 Serpents, *see* Snakes.
 Servant-gods, 270.
 Śeṣavatī, 29.
 Sevārtta saṁgheṇa, 137.
 Seven (the number), 194-6, 198.
 Shaving, *see* Hair, removal of.
 Shells, 227.
 Siddha, 96, 104, 108, 109, 113 n., 125, 129, 132, 141, 159, 160, 169 ff., 176, 190 ff., 229, 232, 237, 242 ff., 254 ff., 262, 271, 274.
 — different kinds of, 170.

- Siddha cakra pūjā, *see* Saint-wheel worship.
 Siddharāja Jayasimha, 17, 84, 288.
 Siddhārtha (Ācārya), 80 n.
 Siddhārtha (Mahāvīra's father), 22.
 Siddhārtha (Mahāvīra's cousin), 38.
 Siddhārtha Rāṇī, 52.
 Siddhasena (Ācārya), 83.
 Siddhasena Divākara, 76.
 Siddhaśīlā, 191, 271.
 Siddhasūri, 81 ff.
 Śikhara, 281.
 Śikṣāvṛata, the four, 215, 257.
 Śīlaguṇasūri, 82 ff.
 Śīlāṅgācārya, Śīlāṅkācārya, 84.
 Sīmādhara, 216.
 Sīmānta, 201.
 Sīmhaṅga, 78 n.
 Sīmhapuri, 54.
 Sin, *see* Pāpa.
 — results of, 132.
 Śītālā Mātā, 266.
 Śītaṇātha, 53, 312.
 Śītālāsātama, 263.
 Śīta pariśaha, 148.
 Śīthila karma, 185.
 Śiva, 31.
 Śivabhūti, 79.
 Śivalālājī Mahārāja, 240.
 Śivarāja, 56.
 Sixth-day ceremonies, 193.
 Sixth, Mother, 27, 193.
 Skandha, 106 ff.
 Slander, 129.
 Sleep, 134, 188.
 Śloka, 222, 235, 236, 238, 244, 245, 248.
 Sloth, 134.
 Smallpox, 266.
 Smell, 96, 169.
 Smith, Vincent, 18 n., 85.
 Snakes, 48, 49, 105.
 Social service, 167, 209, 271, 288 n.
 Śoka, 135.
 Somaçandra, 287.
 Somadatta, 34.
 Sonāgarh, 284.
 Sopārī, 194 ff., 212 ff.
 Sorath, 110.
 Soul, *see* Jīva.
 Southern India, architecture of, 285.
 Southern India, literature of, 286 ff.
 Space, *see* Ākāśastikāya.
 Sparśa āśrava, 140.
 Sparśendriya, 96.
 Sprīṣṭī āśrava, 142.
 Śrāddha, 264.
 Śramaṇa, 218.
 Śramaṇabhūta pratimā, 224.
 Śrāvaka, 67, 210, 257.
 Śrāvāṇa, 266, 276.
 Śrāvāṇa Belgolā, 10, 70, 263, 285.
 Śravaṇendriya, 96.
 Śrāvastī, 42, 51, 59.
 Śrāvīkā, 67.
 Śreṇīka, 41, 126, 276.
 Śreyāṁsanātha, 54, 312.
 Śrī, 23, 261.
 Śrīdevī, 56.
 Śrīkhaṇḍa, 186.
 Śrīlālājī, 239 n.
 Śrīmāla (city), 81.
 Śrīmāla (sect), 69.
 Śrīpūjya, 87 n., 233.
 Śrīvatsa svastika, 53.
 Śrūta ajñāna, 178.
 Śrūta jñāna, 32.
 Śrūta jñānāvaraṇīya, 132, 177.
 Śrutakevalī, 72.
 Stambha, 285.
 Stars, 270.
 Stealing, *see* Honesty.
 Steps to liberation, the fourteen, 156, 185 ff.
 Stevenson, Rev. J., 169 n., 172 n.
 Sthānakavāsī, 12 ff., 19, 23, 62, 66, 76 n., 79, 87, 104 n., 112, 155, 167, 197, 206, 211 n., 226 ff., 239 ff., 254 ff., 260 ff.
 Sthānāṅga Sūtra, 13.
 Sthanita Kumāra, 269.
 Sthāvara, 138.
 Sthāvara Daśaka, the, 138.
 Sthavira kalpa, 79.
 Sthira nāmakarma, 115.
 Sthiti, 162.
 Sthūlabhadra, 10, 11, 71 ff.
 Stork, 130.
 Strīlūṅga Siddha, 171.
 Strī pariśaha, 149.
 Strīveda, 136.
 Study, 167, 231.
 Stūpa, 279, 280.
 Styānārddhi, 134.

- Śubha āśrava, 141.
 Subhadde, 270.
 Subhadeva, 80 n.
 Subhaga nāmakarma, 115.
 Śubha gandha, 114.
 Śubha karma, 139.
 Subhala, 277.
 Śubha nāmakarma, 115.
 Śubha rasa, 114.
 Śubha sparśa, 114.
 Śubha varṇa, 114.
 Subhavihāyogati, 115.
 Subhūma, 122.
 Substance, *see* Dravya
 Sudamsaṇe, 270.
 Sudarśana, 56.
 Sudharma, 9, 44 n., 63-9.
 Sudharmā (god), 270.
 Sudharman, *see* Sudharma.
 Suffering, problem of, 290 ff.
 'Suffragette' movement, 166 n.
 Suhastin, 12, 74 ff, 85.
 Suicide, 30, 163, 168, 296 n.; *see*
also Santhāro.
 Sujāc, 270.
 Śukladhyāna, 43, 168, 190, 191,
 242.
 Śuklaleśyā, 104, 242.
 Śuklayoga, 242.
 Sūkṣma, 105, 138.
 Sūkṣmasamparāya cāritra, 156.
 Sūkṣmasamparāya Guṇasthā-
 naka, 189.
 Sulasā, 67.
 Sulasā II, 277.
 Sulasā tree, 269.
 Sumādhi, 277.
 Sumāṇase, 270.
 Sumaṅgaḷa, 52.
 Sumatinātha, 52, 312.
 Sumitra, 57.
 Sun, 270.
 Sunandaśrāvaka, 276.
 Sundavana, 31 n.
 Supaḍibhadde, 270.
 Supārśva, 276.
 Supārśvanātha, 52, 312.
 Superstitions, 264 ff.
 Supreme Being, 174, 292.
 Suradeva, 276.
 Surapannati, 14.
 Surāṣṭra, *see* Kāthiāwād.
 Surat, 88.
 Sūrya, 270.
 Sūryaprajñapti, 14.
 Suśama, 273, 276.
 Suśama Duśama, 51, 274.
 Suśama Suśama, 272.
 Susimā, 52.
 Susthitasūri, 75, 86.
 Susvara nāmakarma, 115.
 Sūtra, 78.
 Sūtrakṛitāṅga Sūtra, 13, 59 n.,
 154, 161.
 Suvarṇa Kumāra, 269.
 Suvidhinātha, 53, 312.
 Suyagaḍāṅga Sūtra, 13.
 Svādhyāya, 167.
 Svahastikī, 142.
 Svaliṅga Siddha, 171.
 Svarga, 270 ff.
 Svāsocchvāsa, 96, 104.
 Svastika, 53, 56, 97, 251, 279.
 Svayambuddha, 278.
 Svayambuddha Siddha, 171.
 Svayamprabhu, 276.
 Svetāmbara, 12 ff., 28, 29, 30,
 31 n., 36, 40, 53 ff., 66, 70, 72,
 74, 79, 86, 87, 155, 167, 169,
 225 ff., 239 ff., 250 ff., 260 ff.,
 281.
 Sweeper-gods, 270.
 Sweeping-brush, 146.
 Syādvāda, 92.
 Śyāmācārya, 73.
 Syria, 285.
 Tajasa body, *see* Tajasaśarīra.
 Tajasaśarīra, 114, 206.
 Tama Prabhā, 271.
 Tamatama Prabhā, 271.
 Tambola chāṇṭaṇām, 199.
 Tamil, 286 ff.
 Tandulavaiçāṅka, 15.
 Tandulaveyālīā, 15.
 Tāṅkum, 121 n.
 Tapa (Tapas), 153, 155, 184, 262,
 298.
 Tapagaccha, 24 n., 76 n., 87, 87 n.,
 211, 219, 239.
 Tārā, 270.
 Tassottari, 257.
 Taste, 96, 169.
 Tattva, 61, 94, 106.
 Tattvārtha Sūtra, 73.
 Tāxilā, 80 n.

Tejoleśyā, 103, 114.
 Telugu, 287.
 Temple worship, 250 ff.
 Temples, 22, 281 ff.
 Teukāya, 97, 98, 102, 104, 105.
 Thānāṅga Sūtra, 13.
 Theft, *see* Honesty.
 Theosophy, 131.
 Thīṇarddhi, 134.
 Thirst, endurance of, 148.
 Three Jewels, *see* Jewels, the three.
 Thunderbolt, 55.
 Tibet, 117.
 Tikkhuto, 216.
 Timbara tree, 269.
 Time, *see* Kāla.
 Time, divisions of, 272.
 Tirtha, the four, 42, 65, 170.
 Tirthaṅkara, 22 n., 26 n., 32 n., 33, 42, 48, 50 ff., 56 n., 79, 112, 113, 116, 121 n., 122, 130, 170 ff., 178, 190 ff., 205, 216, 217, 222, 225, 228, 233, 241 ff., 246, 253 ff., 262, 271, 274, 275, 280, 285, 288 n., 312, 313.
 — list of, 51 ff., 312, 313.
 — to come, the twenty-four, 276 ff.
 Tirthaṅkara nāmakarma, 116.
 Tirtha Siddha, 170.
 Tiruvalluvar, 287.
 Tiryagāyuhkarma, *see* Tiryāñc āyu karma.
 Tiryak jāmbhrik, 270.
 Tiryak loka, 272.
 Tiryāñc, 97, 105.
 Tiryāñc anupūrvī, 136.
 Tiryāñc āyu karma, 181.
 Tiryāñc āyusya, 116.
 Tiryāñc gati, 136, 182.
 Tolerance, 178.
 Tortoise, 57.
 Touch, 95.
 Trades, 213 ff.
 Training of Sādhus, 225.
 Traṇa Yoga, *see* Yoga, the three.
 Transmigration, 89, 104, 294.
 Trasakāya, 102, 105.
 Trasa nāmakarma, 115.
 Travel, 145, 211 ff.
 Treason, 119.
 Treasure houses for books, 87, 261.

Trees, the desire-fulfilling, 181, 273.
 Tri-indriya, 97, 100, 104.
 Tri-indriya nāma, 136.
 Trimūrti, 31.
 Triṇasparśa parisaḥa, 151.
 Trīndriya, *see* Tri-indriya.
 Tripriṣṭa, 46.
 Triratna, *see* Jewels, the three.
 Triṣā parisaḥa, 148.
 Triśālā, 22, 40, 47, 66 n.
 Trivatur, 18.
 Truth, 118 ff., 152, 154, 207, 235 ; *see also* Satya.
 Turmeric, *see* Kaṅku.
 Twins, happy, 273 ff.
 Tyāga, 154 n.
 Uccāhvāsa nāmakarma, 114.
 Udadhi Kumāra, 269.
 Udāi, 276.
 Udaya, 185.
 Udayaprabhu, 276.
 Uddhiṣṭa pratimā, 224.
 Uggaham suggāhitamsī, 236.
 Uggaham vauggaḥimsa abhi-khanam, 236.
 Ujjain, 33, 74, 77 n.
 Ujjayinī, *see* Ujjain.
 Ukarādī Notarī, 198.
 Umāsvātī, 73.
 Unbelief, 139.
 Ūñcagotra, 113.
 Unique step, the, 189.
 Uṇodari, 164.
 Untruthfulness, *see* Asatya.
 Upabhogāntarāya, 133, 183.
 Upabhoga paribhoga parimāṇa, 212.
 Upadeśamālā, 82.
 Upādhyāya, 229, 239, 254, 262.
 Upaghātanāma, 136.
 Upakeśa Pātṭana, 69.
 Upāṅga, the twelve, 13, 64, 73, 240.
 Upāsaka Daśāṅga, 13, 16, 239.
 Upāsama sankita, 186.
 Upāśāntamoha Guṇasthānaka, 190.
 Upasarga Harastotra Kalpa Sūtra, 70.
 Upāsaro, *see* Apāsaro.
 Ūrdhvaloka, 272.

- Use, limitation of, *see* Upabhoga
 paribhoga parimāṇa.
 Uṣṇa pariśaha, 149.
 Utkriṣṭa deśavirati, 188.
 Utpātiki, 177.
 Utsarga, 168.
 Utsarga samiti, 146
 Utsarpinī, 272, 276 ff
 Uttarā, 79.
 Uttārādhyaṇa, 14, 43, 62, 63, 94,
 147 n., 148 n., 149 n., 150 n., 239.
 Uvavāi, 13.
 Vacana bala, 96.
 Vacanagupti, 147 ff.
 Vacana puṇya, 112.
 Vacana vinaya, 166.
 Vadha pariśaha, 150.
 Vaidāraṇiki āśrava, 142.
 Vaikreya aṅgopāṅga, 113.
 Vaikreya body, *see* Vaikreya-
 śarīra.
 Vaikreyaśarīra, 113, 206.
 Vaimānika, 105, 181.
 Vainayikī, 177.
 Vaiśālī, 21, 31, 41, 66 n.
 — government of, 22.
 Vaiśālīya, 27.
 Vaiśeṣika school, 78, 90, 91, 94.
 Vaiṣṇava, 230.
 Vaiśramaṇa, 191.
 Vaitaraṇī, *see* Veyaraṇī.
 Vaiyāvaccā, 167.
 Vayā vrata, 218.
 Vayāvṛitya, *see* Vaiyāvaccā.
 Vajrapīṣabhanārāca saṅghayaṇa,
 114.
 Vajrasena, 78 ff.
 Vajrasvāmī, 78.
 Vāknīyam, 147.
 Vallabhi, 13, 17.
 Vālu, 268.
 Vālu Prabhā, 271.
 Vāmā, 48.
 Vāmana saṁsthāna, 137.
 Vanarāja, 83.
 Vanaspatikāya, 97, 99, 102, 104,
 105.
 Vanavāsīgaṁccha, 80 n.
 Vāṇavyantara, 270.
 Vandaṇa, 255.
 Van Eycks, the, 281.
 Vanhidaśā, 14.
 Vāṇī, *see* Baniyā.
 Vāṇīyagrāma, 21, 41.
 Vanitā, 52.
 Varāṇīya, 132 ff.
 Vardhamāna, 27.
 Vardhamāna (village), 41.
 Vārikhilla, 128.
 Vāsakṣepa, 226.
 Vastra pariśaha, 149.
 Vastra puṇya, 110 ff.
 Vasu, 54, 56 n.
 Vāsudeva, King, 46, 134.
 Vāsudeva, the nine, 274.
 Vasumati, 61.
 Vasupūja, 54.
 Vāsūpujya, 54, 56 n.
 Vatīm pariṇāṇī, 234.
 Vāyubhūti, 65.
 Vāyukāya, 97, 99, 102, 104, 105.
 Vāyu Kumāra, 269.
 Veda, 16, 71.
 Vedānīya karma, 178, 179, 184,
 190 n.
 Vedānta school, 90, 91, 95 n., 98 n.,
 121, 185 n.
 Vedantists, *see* Vedānta school.
 Vegetable life, 99.
 Vegetarianism, 294.
 Vesālīya, *see* Vaiśālīya.
 Vestments, 228, 251, 254 f.
 Vetaṇī, 268.
 Veyaraṇī, 192.
 Vibhaṅga jñāna, 178.
 Vīdartha, 193.
 Videha, 40.
 Vidyādhara, 66.
 Vidyut Kumāra, 269.
 Vijaya, 270.
 Vijaya (Ācārya), 80 n.
 Vijaya (coming Tirthaṅkara), 277.
 Vijayanta, 270.
 Vijya, 57.
 Vikramāditya, 77, 77 n.
 Vimaṇanātha, 54, 213.
 Vimānavāsī, 270.
 Vinaya, 166.
 Vindhya, 69.
 Vipāka Sūtra, 13.
 Viprā, 57.
 Vīrajī, 88.
 Virapasali, 263.
 Vīrastava, 15.
 Vīrathuo, 15.

- Viryāntarāya karma, 133, 183.
 Viśākhācārya, 80 n.
 Viṣṇu, 31.
 Viṣṇu Ācārya, 80 n.
 Viṣṇudeva, King, 54.
 Vitagačča, 205
 Vivihapannanti, 13.
 Vivikta cāryā, 165.
 Vows, 30, 140 ff., 186.
 — the five ascetic, 39, 155, 234 ff., 241.
 — of laymen, *see* Lay-adherents.
 — advantage of keeping, 220.
 — of Pārśvanātha, the four, 49.
 Vrata, 205.
 Vrata pratimā, 222.
 Vṛddhavādī, 77.
 Vṛihatkalpa, 14.
 Vṛṣabhasena, 66.
 Vṛttisaṅkṣepa, 164.
 Vyaktamithyātva Guṇasthānaka, 185.
 Vyantara, 105, 181, 269.
 Vyavahāra Sūtra, 14, 145.
 Vyavahārika Kāla, 107 n.
 Waḍḍhān, 41, 82, 120 n.
 Wandering life, 28 ff., 36, 149 ff.
 Water, 98, 110, 218.
 Water-jar, 57.
 Waves, 98 n.
 Wedding ceremonies, 198 ff.
 Wheel, 279.
 Whisk for insects, 227, 255.
 Widows, child, 203.
 Williams, Sir M. Monier, 36.
 Wind, 99.
 Women, 56, 67, 121, 166 ff., 169, 188, 203, 263.
 Wooden buildings, 279.
 Worship, 250 ff.
 — private, 254.
 — temple, *see* Temple-worship.
 Writers, Jaina, 286 ff.
 Yācanā pariśaha, *see* Yāñcā p.
 Yakani, 80.
 Yakṣa, 269.
 Yāñcā pariśaha, 150.
 Yaśobhadra, 70.
 Yaśobhadra II, 80 n.
 Yaśodā, 29.
 Yaśodhara, 277.
 Yaśokirtti nāmakarma, 115.
 Yaśovatī, 29.
 Yathākhyāta cāritra, 123, 156.
 Yathāsūtraceṣṭānīyami, 148.
 Yati, 233.
 Yāvatkathika, 163.
 Yenur, 285.
 Yoga, 141, 162, 165, 174, 188, 242.
 — karma, 174.
 — samlinatā, 165.
 — Śāstra, 288.
 — school, 91.
 — the three, 141, 162.
 Young Men's Associations, 288 n.
 Zoroastrianism, *see* Pārsis.